This Copy is collated with Dr. John Denne's Archdeacon of Rochester, by Richard Husband A.M. minor Canon of Rochester, at the Request of me, Sam.l Pegge

N.B. Dr. Denne compared his Copy with the original in the Archives of this Church; & hereto added y.e Differences here transcribed.



GEO. CHALMERS ESQ.
F.R.S.S.A.

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198. Cap. 187. Hac Conventio confirm'. a Joanne Epo Roff. vid: Cart: Bib: Cott. Domit: A. X. 9. fol: 120. b.
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224. Cap: 211. Vid: has tres sequentes Cartas in Bib: Cotton Domitian: A. X. 9. fol: 99–101.
235. Cap: 220. Vid: Cart: Bib: Cotton. Domit: A. X. 9. f. 144. b 145. b.

BRITISH MUSEUM

The writer appears to have been ... Leonard
of Rheinick. ... Henry Prof. Leibni. Aug. 6.

In primo folio manu recentiori, scriptum legimus.

Ad Ecclesiam Cathedralem Roffensem pertinens.

written in an old hand on the first Page.

Textus de Ecclesiâ Roffensi per

Ernulfum Episcopum.

This Volume was collected by Ernulfus, Bishop of Rochester, & by him intituled

Textus de Ecclesiâ Roffensi.

Hinc excerpsit E. B. (Edw. Browne ut credo) Excidium Troiæ: & in appendicem ad Fasciculum rerum expetendarum & fugiendarum contexuit 1688.

In proximo folio sic scriptum legimus.

Pinenden 112.

Venerandum hoc antiquitatis monumentum per integrum biennium desideratum, scriptore tandem detecto, ac restitutionem strenue negante, curæ Supremæ Curiæ, quam Cancellariam vocant, non exiguis hujus Ecclesiæ sumptibus, recuperavit: codici pristinum Domino curavit Gualterus Balcanqual hujus Ecclesiæ Decanus Anno post datum incarnatum 1633.

This is now pasted on the second folio: & is probably the hand writing of Dean Balcanqual. It is a new transcribed with the following N.B. This is written on the Wooden Cover of this Book and thence copied by. I. H. Dd. P. R.

John Harris Dd. Preb. of Rochester.

On the reverse side is the Alphabet in Saxon characters, written in a modern hand, and at the end of it are these initial letters. E.E. probably signifying, that they were transcribed by Elisabeth Elstob famous for her skill in Saxon learning.

There are also the Numeral Characters which page the Book transcribed with this marginal note in the hand writing, I think, of Dr Harris.

This shews these Arabic Characters to have been used here about the year 1115. when Ernulfus was consecrated.

1303.g.4.

BRITISH 3.0C62 MUSEUM

K. Ernulphus, Bp. of Rochester.
H-2-5

TEXTUS ROFFENSIS.

Accedunt,

Profeſſionum antiquorum
Angliæ Epiſcoporum Formulæ,
De Canonica obedientia
Archiepiſcopis CANTUARIENSIBUS præſtanda,
ET
LEONARDI HUTTENI *Diſſertatio*,
Anglice conſcripta, de Antiquitatibus
OXONIENSIBUS.

E Codicibus MSS. deſcripſit ediditque
THO. HEARNIUS.

OXONII,
E THEATRO SHELDONIANO,
M. DCC. XX.





THO. HEARNIUS LECTORI.

§. 1. EX *ſententia cecidit, quod ad manus noſtras devenerit Textus Roffenſis, Regiſtrum ſane plurimi æſtimandum, diuque à viris eruditis deſideratum. Hoc autem beneficium acceptum referimus Joanni Anſtis, feciali doctiſſimo. Is nimirum in bibliotheca inſtructiſſima reperit adoleſcentis, cujus nuper mentionem fecimus, prænobilis, Dni. Edvardi Dering,*

Textus Roffenſis Apographum non abſque virorum clariſſimorum conſenſu edidimus.

ring, Baronetti. Quo facto, nihil prius in votis habuit vir, bonis litteris promovendis natus, quam ut mecum communicaret. Id quod tandem præstitit, libertate itidem concessa juris publici, si ita visum fuerit, faciendi. Nec quidem eandem libertatem denegavit adolescens ipse, cujus est peculium, præstantissimus. Priusquam tamen prelo mandare ausus fuerim, consultissimum esse duximus, Antistitis quoque Roffensis, viri sine dubio eruditissimi, & in dicendo non solum sapientis atque elegantis, sed etiam fortis, veniam in medium proferendi itidem impetrare. Ipsum itaque adiit fecialis egregius, quem supra commemoravi. Summa cum humanitate excepit Antistes præclarus, & postquam didicisset,

diciſſet, quale penes nos eſset Regiſtri hujus antiquiſſimi Apographum, repente nobiſcum de editione conſenſit, ut è litteris fecialis optimi collegi. Quinimmo tantum abeſt, ut temere hoc opus à nobis ſuſceptum eſſe ſuſpiceris, ut ſimul atque inſtitutum intellexerint alii etiam viri ingenio & doctrina celeberrimi, non tantum probarint, ſed & pro virili ſeſe promoturos eſſe promiſerint.

§. 2. *Hæc ſuccincte de conſilio noſtro. Nunc de Apographo, quo uſi ſumus. Hoc vero deſcripſit è Codice vetuſtiſſimo adoleſcentis, quem dixi, Abavus, D^ns. Edvardus Dering, Baronettus, antiquitatum noſtrarum non tantum ſtudioſiſſimus, ſed & earundem æſtimator peritiſſimus; quæ res ei omnium*

Apographum hocce è Codice vetuſtiſſimo deſcriptum.

nium popularium amorem ac reverentiam parere debebat. In hunc Codicem inciderat in ædibus cujusdam Doctoris Medicinæ. Hinc ad initium Apographi hanc notam ponendam curavit: Textus Roffenſis. Liber antiquiſſimus & digniſſimus, qui dudum eccleſiæ Roffenſi pertinuit, ſed hodie in manu . . . . . Leonard Medicinæ Doctoris. 1632. *Ceterum non alio fine exſcripſit vir clariſſimus, quam ut in lucem publicam emitteret, illis tamen reciſis, quæ vel alii jam antea ediderant, vel alii certe edere in animo habuerunt.*

Ea nos caute omiſimus, quæ & ipſe prætermiſit exſcriptor.

§. 3. *Exemplar igitur, de quo locuti ſumus, ſecutus, ea etiam omnia reſecui, quæ & ipſe omiſit exſcriptor. Nec me temere feciſſe,*

feciſſe, vel ſpem de memet conceptam fefelliſſe, quis, ut opinor, crediderit. In iis enim excudendis, quæ in Apographo ſuo prætermiſit, plus laboris, quam emolumenti, eſſe futurum, omnibus compertiſſimum erit, qui conſideraverint, Lambardi aliorumque antiquariorum libros (in quibus pleraque comparent Anglo-Saxonica) in manibus eſſe, illaque etiam, quæ vel ipſi rejecerunt, vel nos penitus negleximus, ab aliis exſpectari, qui forſitan, ſi ea edidiſſemus, ſeſe à nobis luſos eſſe quererentur. Nec quidem mihi perſuadere potui aliorum conatus litterarios impedire, ſatiſque habui ea præcipue divulgare, quæ ad rem faciunt diplomaticam; qua de cauſſa & ipſa quoque Judicia civitatis Lundoniæ

niæ *in hac noſtra editione deſunt, quæ fere omnia Latine habentur in Chronico Joannis Bromptoni, à Twyſdeno edito* [1].

Quamvis elegantia ſermonis Latini non ſit è Diplomatibus antiquis perdiſcenda, nemo tamen eo nomine ejuſmodi monumenta ſpernere debet.

§. 4. *Et quidem Diplomatum Chartarumque antiquarum ſtudium rem majoris eſſe momenti exiſtimo, quam ut eorundem lectores vel calumniis quis aggrediatur, vel etiam eorundem collectores viros eſſe pravi ingenii cenſeat. Ex adverſo mihi videtur, ejuſmodi homines ſummis eſſe laudibus efferendos. Atque has multos aſſecutos eſſe nemo diffitebitur, qui Spelmannos, Dodſworthium, Dugdalium, Mabillonium, alioſque in memoriam revocaverit. Verum hîc fortean quidam noſtrorum fabu-*

1. Apud Hiſt. Angl. Scriptores X. col. 852.

lam

lam adjicient, magis concinne factam, quam veram; tantam nimirum esse in quibusvis chartis antiquis barbariem, ut juvenes, præcipue nobilitatis primores, ab earum lectione arceri debeant. Quid enim, inquient, absurdius fingi, aut quid magis furiosum dici potest, quam ut juvenes, ingenii dexteritate, corporis viribus, forma, proceritate, aliisque naturæ blandimentis commendati, sese pulvere dehonestent, & è balbutie, aspero scilicet, insuavi & impolito sermone, vano & ridiculo labore laudes quærant? Equidem fatebor, multa in hujusmodi monumentis reperiri, quæ à sermonis Latini puritate atque elegantia abhorrent. Immo plura in iisdem deprehendi, quæ à Grammaticorum regulis sunt

aliena, nemo inficias ibit. Quinimmo quantæ ſtultitiæ ac dementiæ ſit Catonis & Ennii ſermonem potius amare, quam Ciceronis & Terentii, reliquorumque ſcriptorum delectu verborum inſignium? Sed hæc noſtra diſputatio non eſt de nitore ſermonis, ſed de rebus. Quiſquamne vero denegabit, has ſumma omnium cum lætitia excipi, quantumvis à monaſticis etiam ſcriptoribus memoriæ traditas, qui quanti æſtimetur Monaſticon Anglicanum compertum habuerit? Et tamen in Monaſtico perplures cernuntur errores grammatici, chartis ipſis non editoribus certe adſcribendi; uti & in eodem dictio fere eſt inconcinna, & neutiquam laudanda. Quod ſi res ipſo in Monaſtico comprehenſas ſpectes, illæ

re

re vera ſunt digniſſimæ quæ ſcriptis mandentur. Adeo ut rectiſſime fecerint editores, qui partes omnes regni ad chartas vetuſtas conquirendas perluſtrarunt, (eamque famam, quam ſperarunt, ex operibus in lucem prolatis ſibi compararunt.) Nec minus recte nos (ſi amicis fides, quorum tamen favorem ac benevolentiam ægerrime ferent nonnulli) qui quanta cura potuimus, Lelandum, Sprottum, aliaſque Antiquitatis reliquias, in quibus Textus Roffenſis Apographum Deringianum eſt numerandum, ab interitu vindicavimus, communi utilitate præcipue inducti, quam noſtræ anteponendam eſſe exiſtimavimus: & quamvis verba monaſtica ubivis mordicus teneamus, non tamen putamus juvenes

nobiles vel horridiores, vel aſperiores, vel etiam duriores ſeu oratione, ſeu moribus inde eſſe evaſuros: è contrario, auctores Monaſticos, aliosque mediæ ætatis ſcriptores, ipſis ſtudioſe, & diligenter tractandos, magnopere cenſemus; ut ſi forte bellorum diuturnorum (quibus ſcripta antiqua fere perduntur) viciſſitudines jura poſſeſſionum confuderint, & conventus hac de re indicatur, promptius quiſque proferre queat, quo jure ſua prædia teneat.

Nec quidem Apographum hocce Textus Roffenſis contemnendum eſt, ob exſcriptoris notulas.

§. 5. *Verum forte contemptui erit quibuſdam Textus Roffenſis Apographum Deringianum, quod tot exſcriptoris in eodem compareant notulæ, ab ipſo Textu vix diſcernendæ. Magnaque proinde contentione certabunt,*

bunt, ſatius fuiſſe hoc Apographum ſuppreſſiſſe, quam publico dare. Rem vero aliter ſe habere tibi certiſſimum erit, ſi memineris, exſcriptorem fuiſſe virum eruditiſſimum, ipſique nulla privati emolumenti ſpe fuiſſe decretum annotationes paullo prolixiores ac uberiores in Regiſtrum hoc ſcribere. Adeo ut notulæ marginales, (è quarum ſane numero ſunt clypei cum crucibus decuſſatis) lineæque ſub aliquibus vocibus in textu ductæ, ſint exſcriptoris; quas omnes ideo adjungendas cenſuimus, ne eruditorum quiſquam fidem noſtram ſuſpectam haberet, obtenderetve, exſcriptoris exiſtimationem apud nos vel pro nihilo, vel ſaltem pro ludibrio eſſe. Atqui in hiſce notulis illud ſcitu digniſſimum eſt, quod R. I. *vel*

R. In.

R. In. *ſive* R. *atramentum rubrum, vel, quod dicimus,* Red Ink, Bl. I. *atramentum nigrum, vel* Black Ink, *denotet. Accedunt noſtræ notulæ, quas ad imum paginæ poſuimus, atque fere ejuſmodi ſunt, ut ſphalmata, (ſi modo ſphalmata ſint dicenda) quæcunque occurrunt, in Apographo etiam exſtare indicent.*

Textus Roffenſis Auctor fuit Ernulfus Epiſcopus Roffenſis, vir optimus ac pereruditus, linguæque etiam Anglo-Saxonicæ fautor.

§. 6. *Ad Auctorem quod attinet, cenſeo cum eruditis* [1], *eum fuiſſe Ernulfum Epiſcopum Roffenſem, (quem cum Arnulpho concionatore perperam confundit Baleus* [2]*) hominem in primis ingenuum & gravem, planeque moribus antiquis, utpote qui ad cultus divini reique litterariæ curam*

1. Vide Appendicem ad hoc opus, Num. I. II. III. IV.
2. Vide Whartoni Præf. ad Part. I. Angl. Sacr. §. xxxv.

ſe

ſe totum convertit, omneſque acriter reprehendit, qui ad ludum laſciviamque intenti cupide ſe delitiis immerſerunt, & ad libidines legibus vetitas, deinde ad vim apertam latrociniaque prorupere; quod certamen tanto ipſi difficilius fuit, quanto majore animi propenſione atque impetu mortales in vitia præcipites ruunt, quam ad virtutem per arduum aſperumque, & velut difficilem clivum enituntur. His ſtudiis haud vulgare nomen, tam apud coævos quam apud poſteros, conſecutus eſt, in magna proinde veneratione habitus, & vivus & mortuus; ut omnes quidem boni viros venerari ſolent, nihilo morum probitate, quam doctrinæ laudibus minus admirandos. Quum vero ſtudia litteraria qua-

quadam infinita laude anteponeret aliis terreſtribus voluptatibus, linguam quoque Anglo-Saxonicam (ad quam aptus fuit à natura) à ſe colendam eſſe judicabat. Atque hanc operam eo magis neceſſariam eſſe videbat, quod jam in deſuetudinem abire cœperit hæc lingua, Normannis pro virili laborantibus, ut Gallica ab omnibus uſurparetur. Ernulfus igitur non tantum chartas lingua Latina conceptas collegit, ſed & quotquot ad Eccleſiam Roffenſem ſpectantes nanciſci potuit, lingua etiam Anglo-Saxonica conſcriptas; quibus & leges Anglo-Saxonicas adjecit, ad quarum certe normam tam Roffenſes, quam & alii gentis Anglicæ populi gubernari debebant. Neque defuerunt alii viri clari

clari, qui & linguam anteceſſorum, quatenus per tempora licuit, promoverent. In quibuſdam igitur cœnobiis eam docebant præceptores, eum in finem inſtituti, à quibus, ut à majoribus acceperant, tradenda erat. Atque hæc diſciplina ad ipſam uſque domorum Religioſarum everſionem perdurabat. De Schola certe Anglo-Saxonica in cœnobio Taviſtochienſi egerunt pro re nata hiſtorici; ejuſdemque hodie etiam indicia apparent, ut à viris fide dignis didici. Hac in Schola juventus lingua veterum imbui ſolebat gratuita bonorum aliquot hominum liberalitate, non certa pecunia familiis aliquibus indicta. Hæc diſciplina utinam revocaretur, & in hac certe re majorum inſtitutum nobis eſſet exemplo. Sed

fruſtra hoc exſpectandum, donec præmiis ad labores perferendos allecti atque invitati fuerint juvenes, indole præclara, pro cujuſque merito & dignitate, qui ſi hæc abſint excuſationes nectent. Quare ſi hæc ſtudia contemnantur, & magno publico malo neglecta jaceant, ſibi ipſis id divites imputent, quum in ſua cuique poteſtate ſit, linguam veterum Anglorum inſtaurare, ſibique ipſis laudes & honores, omniumque bonorum gratiam inde conciliare, qui quoties de hoc negotio ſermo inciderit, memoriam eorum honorifica mentione proſequentur, nominaque magna ambitione celebrabunt.

Ernulfi rebus geſtis tenebras offundere fruſtra conati ſunt nonnulli. Alphabetum Anglo-Saxonicum.

§. 7. *Quum tam diligens & ſanctus eſſet Ernulfus, ipſius rebus geſtis tenebras offun-*

offundere conati ſunt nonnulli, illi præcipue, qui Normannorum indolem probantes, ipſum odio habebant, quod linguæ Anglo-Saxonicæ operam daret. Sed fruſtra hæc maleferiati, ac ſcelerate callidi homines. Fuit certe, uti diximus, vir magnus, & ſingulari eruditione, & ſumma in patriam caritate, opuſque litterarium, quod in gratiam populariuum concinnavit, ad noſtra uſque tempora, Deo Optimo Maximo ita volente, pervenit, ejuſdemque auctoritas tantum apud noſtrates pariter atque alienigenas valet, ut inde ſæpiſſime teſtimonia trahant ſcriptores optimi, vehementerque lætentur, in fœda Codicum ſtrage non periiſſe. Adeo ut dolendum potius ſit, hac in re ullos ab ejus inſtitutis deflexiſſe, Anglorum-

que longe maximam partem linguæ anteceſſorum characteres ignorare. Nec deſunt (id quod manifeſtiſſimum eſſe videtur) hujuſmodi operum ſtudioſi, viri alioquin eruditi, qui & ipſi eorundem ſint imperiti, quorum igitur in gratiam (ad exemplum H. Spelmanni aliorumque) Alphabetum Anglo-Saxonicum hîc loci inſerendum curavi.

Figu-

Figura.	*Poteſtas.*	*Figura.*	*Poteſtas.*
A	A	a	a
B	B	b	b
C	C	c	c
D	D	ɔ	d
E	E	e	e
F	F	f	f
G	G	ʒ	g
H	H	h	h
I	I	ı	i
K	K	k	k
L	L	l	l
M	M	m	m
N	N	n	n
O	O	o	o
P	P	p	p
R	R	r	r
S	S	ſ	ſ
T	T	τ	t
U	U	u	u
W	W	ƿ	w
X	X	x	x
Y	Y	ẏ	y
Z	Z	z	z

Æ æ

Ð Th } Proprie reor pronuncianda ut Θ in Θεὸς, & *th* in *thing* Angl.—*Spelmannus.*

ð th } Proprie reor pronuncianda ut Θ in Θεὸς, & *th* in *thing* Angl.—*Spelmannus.*

þ Þ þ th } tanquam *th* in *that* vel *this*, ſed confunduntur hi characteres à ſcriptoribus. — *Spelmannus.*

ꝑ that

⁊ ⁊ and

· , comma

. : colon

ı ; ; ·̇ : . periodus.

---

1. Hæc prima nota (pariter atque ſecunda) occurrit etiam in Codicibus aliquot antiquis Latinis, ſpeciatim in Codice quodam perveteri Hiſtoriæ Apoſtolicæ, ſive vitæ S. Pauli carmine epico conſcriptæ, Auctore Aratore, penes Amicum ſingularem ac pereruditum Thomam Rawlinſonum, Armigerum. Vide Appendicem ad hoc opus, num. V.

§. 8.

Quod gratiſſimum fore cenſeo, tam Latinos quam & Anglo-Saxonicos Codices lecturis. Imo & uſui erit Anglicos etiam Codices conſulturis.

§. 8. *Alphabetum, quod dedimus, eo gratius fore auguror, quia hoc in opere characteres Anglo-Saxonici ſæpe miſti ſunt Latinis, id quod de aliis aliquammultis Codicibus eſt obſervandum. Hujuſmodi igitur Codices inutiles fere erunt characterum Anglo-Saxonicorum inſciis. Neque eſt quod dicas, operæ pretium non eſſe, eoſdem diſcere, vel etiam ob oculos habere, quum pauciſſimi exſtent libri Anglo-Saxonici lectu digni. Nam integri Codices Latini habentur, in quibus alii characteres non viſuntur. Inde & doctiſſimus Parkerus characteribus Anglo-Saxonicis, in ſua Aſſerii editione, uſus eſt, aliter atque Camdenus, cui forte in promptu non erant. Quid quod*

quod & omnes (quæcunque demum sint) reliquiæ Anglo-Saxonicæ magni plane sint æstimandæ, utpote dignissimæ quæ ab omnibus φιλαεχαίοις terantur, quantumvis jam nulli characteres Anglo-Saxonici in Codicibus Latinis deprehenderentur? Quinimmo & ipsi Anglici Codices, quorum vis ingens exstat, post Normannorum in hanc insulam introitum, usque ad cœnobiorum dissolutionem, Codicum Anglo-Saxonicorum adeo similes sunt, ut sæpissime tam verba, quam & ipsos characteres Anglo-Saxonum retineant. Atque id genus est Charta quædam, Anglice scripta, Henrici tertii, quam è pugillaribus nostris ad calcem operis hujus subnexui[1], *quippe è qua &*

1. Vide Appendicem, num. VI.

res

res geſtæ tunc temporis in publico regni ordinum conventu illuſtrari queant.

Byrchtrici & Ælfſwithæ teſtamentum, non tantum veteri noſtra lingua, ſed & hodierna, è Lambardo. Armillæ maximo in uſu apud Anglo-Saxones. Annuli amuletorum loco olim habiti, diverſi tamen ab illis, qui amoris erant inſignia.

§. 9. *Verum enimvero & eo nomine adponere viſum eſt Alphabetum, quod ejuſdem ope Byrchtrici & Ælfswithæ teſtamentum, lingua Anglo-Saxonica conſcriptum, cum ejuſdem verſione Latina expeditius poſſis conferre. Teſtamento hoc nihil id genus nobilius eſt apud Anglo-Saxonum reliquias: nihil, quod magis viſendum putes. Locum igitur primum jure optimo tenet inter res teſtamentarias in cl. Hickeſii Theſauro* [1] *linguarum veterum Septentrionalium, qui & verſionem itidem antiquam Latinam exhibuit.*

1. Diſſ. Ep. p. 51.

Quin

Quin & notavit [1] *Hickeſius, idem jam olim editum fuiſſe à cl.* [2] *Lambardo. id quod veriſſimum eſt. Sed verſionem Latinam miſsam fecit Lambardus, cujus tamen loco Anglicam dedit, hunc nimirum in modum:*

This is Birtricks and Elfſwithes his wyues laſt The Stile.
Ðiſ iſ Byꞥhtricef and Ælfſpyðe hiſ piſef nihſta
declaration,
teſtament, which they declared at Mepham, in their kinſefolkes
cpiðe. þe hi cpæðon on Meapaham. on heopa maga
witneſſe:
hearing: that was Wulſtan Vcca, and Wulfſie his bro- The wit-
ȝepitneſſeȝ þ pæſ pulfſtan Vcca, and pulfſie hiſ bꞥo- neſſes.
ther, and Syred Elfrides ſonne, and Wulfſie the blacke,
ðoꞥ, and ðiꞥed Ælfꞥiðeſ ſuna. and pulfſie ſe blaca.
and Wyne the prieſt, and Elfgar of Mepham, and
and pine pꞥeoſt. and Ælfȝaꞥ on Meapaham. and
Wulfey Ordeys ſonne, and Elfey his brother, and
pulfeh oꞥðeȝeſ ſuna. and Ælfeh hiſ bꞥoðoꞥ. and
Birtwar Elfrices widowe, and Britric her couſine, and
byꞥhtpaꞥa Ælfꞥiceſ laf. and bꞥyhtꞥic hiſe mæȝ. ⁊
Elfſtane the Biſhop.
Ælfſtan biſceop ⁊

Firſt, to his naturall Lord, one bracelet of foure ſcore The le-
Æꞥeſt hiſ cyne hlafoꞥð ænne beah on hundeahto- gacies of goods, and ornaments.

1. Diſſ. Ep. p. 50. 2. Perambulation of Kent, p. 492.

handknife
dagger
Markes of golde, and one hatchet of as.
tigan mancýſen goldeſ. and ane handſecſ on eal ſpa
muche: and foure horſes, two of them trapped: and two
miclan. and feopeſ hoſſe. tpa gefædede. and tpa
ſwordes trimmed, and two hawkes, and all his
ſpeſd gefetelſode. and tpegen hafocaſ. and ealle hiſ
hedgehoundes *Lordes wife*
houndes. *And to the Ladie* *one bracelet of*
headof hundaſ ⁊ And þæſe hlæfdian ænne beah on
palfrey
ſtede
thirtie *markes of golde: and one horſe to*
þſittigan mancuſan goldeſ. and ænne ſtedan. to
intreate *that this teſtament ſtande maye. And for his*
The Lordes conſent requiſite. fofeſpæce þ ſe cýde ſtandan moſte. And fof hiſ
aunceſtors *Rocheſter*
Legacies of landes, &c. *ſoule, and his elders* *to Sainct Androes two plowland*
ſaple. and hiſ ýldſena. into Sct. Andſee. tpa ſulung
at Dentun. *And they bothe for their ſoules and their el-*
æt denetune ⁊ And hio fof hiſe ſaple. and hýſe ýl-
ploughlande *thither*
ders, two at Longfield. *And to the ſame place, for them*
dſena. tpa æt langafelda ⁊ And þidef in fof hý
neckbracelet
thirtie markes of golde, and one collar of fourtie
ðſittig mancýſ goldeſ. and ænne ſpeof beah on feof-
markes, and a Cuppe of ſiluer, and
etig mancýſan. and ane Cuppan ſeolfſene. and
headband couered with golde
a halfe bend gilden. *And euerie yeere at their*
healfne bænd gýldenne ⁊ And ælce geaſe to heofa

mynde

rent corne and victuall
yeeres minde *from*
mynde two dayes ferme of Haſelholte: and
ȝemynde. tpeȝna daȝa ꝼeopme oꝼ Hæꝼlholte. and
from
two daies of Watringbery: and two dayes out of Berling,
tpeȝna oꝼ poðpingabepan. and ij. oꝼ bæplingan.
and two daies out of Herteſham. And to Chriſtes church
and ij. oꝼ Hæpigeapðepham ⁊ And to cpiſtep cipcan
Archebiſhop
60. markes of golde, thirtie to the Biſhop, and thirtie
lx. mancyꝼ golðep. xxx. þam biſcope. and xxx.
collar
to the Couent: And a necke bracelet of 80.
þam Hipoðe ⁊ And ænne ſpeop beaH on lxxx.
markes: and two cuppes of ſyluer, and the land
mancyꝼ. and tpa cuppan ſeolꝼpene. and þæt land
at Mepham. And to Sainct Auguſtine 30. markes
æt Meapahham. And to Sct. Auguſtine xxx. mancyꝼ
of golde, and two cuppes of ſyluer, and halfe a bend
golðep. and ii. cuppan ſeolꝼpene. and Healꝼne bænd
gilt. And the land at Darnt to Byrware for his Guift for
ȝylðene ⁊ And þæt land æt ðepentan bỳpHpapa Hiꝼ life.
life
daies: And after his dayes to Sainct Androes, for
ðæȝ ⁊ And æꝼtep Hipe ðæȝe into Sct. Andpee. ꝼop
auncetors
vs, and our elders. And Berling to Wulfee,
unc. and uncpe ẏlðpan ⁊ And Bæplingap pulꝼeſ:e
and he ſhall giue a thouſande pence to Sainct Androes for
and ſ:e ſelle. x. Hund peninga into Sct. Andpee ꝼop
vs, and our elders. And to Wulfſie Wateringbyrye,
unc. and uncpe ẏlðpan ⁊ And pulꝼpie poðpingabipap.

within that kindred. And to Syred Haſelholt, within that
innon þ ȝecỳnde ⁊ And ſỳꝑede Heſelholt innon þ ȝe-

A kinde of guift, in Taile.

kinred. And to Wulfey, and Elfey his brother Harte-
cende ⁊ And pulfeȝe. and Ælfeȝe hiſ bꝛeðeꝛ Heꝛiȝe-

demeanes
ſham, within that kinred, to Wulfee the inland, and
aꝛðeꝛham innon þ ȝecỳnde. to pulfeȝe þ inland. and

tenancie
to Elfey the outland. And to Wulfſtane Vcca, Walkenſtede,
Ælfeȝe þ ûtland ⁊ And pulfſtane uccan. polcneſtede

dagger
within that kinred: And a hatchet of three poundes.
innon þ ȝecỳnde ⁊ And an Hanðſecȝ on ðꝛỳm punðan⁊

church
And thoſe ten plowlands at Streiton to the mynſter
And þa tỳn Hỳða on ðtꝛettune into þæm mỳnſtꝛe
at Walkenſtede. And the land at Falcham, after
to polcneſtede. And þ land æt fealcanHam aftꝛe
Byrwares dayes, to Sainct Androes, for Elfrices
bỳꝛHꝛaꝛa dæȝe, into ðct. Anðꝛee. foꝛ Ælfꝛic
ſoule their Lord, and his auncetors, even as their will was.
Hiꝛe Hlafoꝛð. and Hiꝛ ỳlðꝛan. ſpa Heoꝛa cꝛiðe pæꝛ ⁊

life
And Brumley after Britwares daies to Sainct
And bꝛomleaH æftꝛe bꝛiHtꝛaꝛa dæȝe into ðct.
Androes, as Elfric their Lorde it bequeathed, for
Anðꝛee. ſpa Ælfꝛic Hỳꝛe Hlafoꝛð Hit becꝛæð. foꝛ

auncetors
him and his elders. And Snodland alſo to
Hine and Hiſ ỳlðꝛan ⁊ And ðnoðinȝeland eac into
Sainct Androes, after their daies, euen as Elfere it be-
ð. Anðꝛee æftꝛe Hiꝛe dæȝe. ſpa Ælfeꝛe Hit
queathed, being Elfrices father, and he afterwarde in the
becꝛæð Ælfꝛiceſ fæðeꝛ. ⁊ He ſeoððan on ȝe-

witneſſe

preſence
hearing
witneſſe of Edgiue the Ladie, and of Odo the Archebi-
pitneſſe Eadgife ðæne hlæfdian. and Odan Æncebiſce-
ſhop, and of Elfey Elfſtanes ſonne, and of Elfric his
oper. and Ælfeger Ælfſtanes ſunu. and Ælfnicer hir
brother, and of Elfnothe pilia, and of Godwine of Fac-
bnoðon and Ælfnoþer pilian. and godpiner æt fæc-
ham, and of Eadric of Hoo, and of Elfſie the prieſt of
ham. and Eadnicel æt ho. and Ælfrier pheoſter on
Croyden. And to Wulfſtane 60. *markes of golde to* Almes.
Cnogdæne ⁊ And pulfſtane lx. mancaſ golder to
60. *markes*
deale for vs and our elders: and other ſuch,
ðælanne for unc and uncre yldran. and oðer ſpilc
betweene God and them be it
to Wulfſie to deale, and haue they with God
pulfrige to ðælanne ⁊ and hæbban heom pið god
together, if they it do not. And to Wulfſie, Titæſey,
gemæne. gif hý hit ne don ⁊ And pulfrige týðicereg.
and ðam boc. innon þ gecýnde. ⁊ ij. ſpuran on
and the writing within that kinred: and two ſpurres of
iij. pundan ⁊ And ic bidde for godes luran minne
three pound. And I pray for Gods loue, my
deere
leefe Lorde, that he do not ſuffer that any man our The Lord
leoran hlaford. þ he ne þafige þ ænig man un- is prote-
turne aſide ctor of the
teſtament doe breake. And I praye all Gods friendes. tenants
cenne cride arende ⁊ And ic bidde ealle godes freond. will.
Betweene them and God be it
that they thereto helpe. Haue they it with God together,
þ hi ðerto fulſtan ⁊ hæbbe pið god gæmæne

that

mercifull
that it do breake, and God be to them alwaies mylde,
þe hit bnece, and goð sy him symle milde

keepe
that it holde will.
ðe hit healdan pille ⁊

Quid de hoc genere teſtamentorum ſit ſentiendum, legentium judicio relinquo. Admonendum tamen exiſtimavi lectorem, nihil magis in uſu fuiſſe apud Anglo-Saxones quam armillas; quas gerebant tam in collis, quam & in brachiis. Brachiis autem maxime inſerviebant, id quod ipſum indicat nomen Romanum. Ψέλλιον *etiam Græcorum utramque ſignificationem vendicat, ſcilicet ut armillas collis adfixas, pariter atque brachiales denotet. Neque mirum, hanc armillis brachia ornandi conſuetudinem valuiſſe apud Anglo-Saxones, qui ab ipſis acceperant Romanis,*

manis, qui Græcis aliisque orientalibus populis cum illam, tum alias consuetudines acceptas retulerunt. Armillæ plerumque virtutis signa erant; adeo ut iis dari solerent, qui fortitudine clari fuerunt, nonnunquam & illis etiam, quorum præclaris rebus vel cædes subditorum, vel nimium erga suos studium turpem notam inusserant. De amatoriis quoque armillis sæpe audimus, quæ tum demum feminis dabantur, si forte pulchritudine sua eximia maritorum juxta atque aliorum oculos perstringerent; adeo ut ea occasione omnes fere inter se invicem certarent, quo pacto tandem earum amorem sibi conciliarent, res etiam pretiosissimas oblaturi, si modo tantæ felicitatis participes esse liceret.

Atque

Atque inde factum, ut de virginibus eleganti forma tanta esset contentio, & ad earum benevolentiam devinciendam naves conscenderent, atque ad montes nescio quos aureos itinera facerent heroes lectissimi; juvenes nimirum fama rerum domi belloque gestarum insignissimi, dignissimique quibus ejusmodi virgines collocarentur, quippe qui hæc peragerent sævis tempestatibus utcunque jactati. Verum nostrum non est de variis armillarum generibus disserere. Hoc pro certo habeo, multas tanti fuisse ponderis, ut mirandum plane sit, eas gerere potuisse vel viros vel etiam feminas. Sed leviores efficiebat vis illa quam in iisdem inesse credebant plerique; qui ea de caussa in amuletorum numero censendas esse putarunt.

runt. At illas denique graviores fuiſse manifeſtiſſimum eſt, quas auro conſtitiſſe memoriæ prodiderunt antiqui, quales nimirum & haſce fuiſſe, de quibus in hoc ipſo, quod exhibuimus, teſtamento, ſatis liquet. Graviſſimi fuerunt & multi annuli aurei veterum; quos tamen eo lubentius geſtabant, quod & illos pro amuletis haberent, perinde ac ſi eorundem ope & beneficio inimicos ſine ulla fere difficultate vincere poſſent, omniumque amorem ac benevolentiam pro arbitrio ſibi conciliare; inſuper malos genios pellere, morbis mederi, & alia plura, quæ vix fidem mereantur, præſtare. Ejuſmodi annulos φαρμακίτας *&* γεγοντοδμφύες *appellarunt Græci; ſæpiuſque characteribus neſcio quibus magicis in-*

ſigniendos curarunt. Adeo ut exiſtimarem, annulos aureos in Dactylotheca Bodlejana, aliiſque in Dactylothecis ſine hujuſmodi characteribus, amoris, non virtutis, re vera fuiſſe inſignia, & tum quidem geſtos fuiſſe, quum luxu & mollitie perditi quaſi veteres non tantum minimis, ſed & omnibus digitis annulos geſtare conſueverint. in quibus annulis non raro etiam habemus amantium imagines; id quod de antiquorum tabulis & poculis eſt dicendum, ſi modo fides Oratorum Romanorum principi[1]. *Atque hæc de armillis & annulis in curioſorum gratiam.*

Quædam in Textu Roffenſi ab aliena manu, utpote poſt Ernulfi mortem adjecta.

§. 10. *Audiſti, lector, nos ſentire Ernulfum epiſcopum (ſummo ingenio hominem ac*

1. Ciceroni ſcilicet, ad initium libri V. de Finibus Bonorum & Malorum.

diſci-

disciplina, magnaque apud plerosque, ob sanctitatis opinionem, auctoritate) Textus Roffensis scriptorem, seu potius collectorem fuisse. Jam hoc commemorabo, & in medium proferam, senem ipsum fuisse quum contexuerit. Quod si hac de re disceptetur, nulla eruditis mecum, ut videtur, potest esse dissensio. Meminit [1] *Guilielmi* [Corbel vel Corbois] *archiepiscopi Cantuariensis, qui successit Radulpho* A. D. [2] M. C. XXII. *At Ernulfus noster diem obiit Martii* 15. *anno Salutis humanæ* [3] M. C. XXIV. *vitæ* LXXXIV. *Alia ingenii ac industriæ suæ monumenta reliquit. De his alii. Ad institutum nostrum maxime pertinet monere,*

1. P. 156. 2. Godwin. de Præs. Part. I. p. 97. 3. Whartoni Angl. Sacr. Part. I. p. 333.

nonnulla hoc in opere ab aliena esse manu, addita nimirum post mortem Ernulfi, id quod facillime colliges è temporum notatione. De iisdem quoque egit cl. Whartonus [1]. *Hactenus de Textu Roffensi.*

Textui huic Roffensi duos alios libellos subjunximus.

§. II. *Sed præter Textum Roffensem, binos hîc habes libellos, qui idoneis rerum æstimatoribus non possunt, ut opinor, non placere. Horum primus continet Professionum antiquorum Angliæ Episcoporum Formulas, de Canonica obedientia Archiepiscopis Cantuariensibus præstanda. Inveni inter chartas, quas mihi moriens legavit amicus præstantissimus Thomas Smithus, S.T.P. vir spectatæ eruditionis & probitatis. Ille è Codice egregio*

1. Præf. ad Angl. Sacr. Part. I. §. xxxv.

descri-

deſcribendum curavit. De ejuſmodi Profeſſionibus multa litteris conſignavit cl. Whartonus [1]. *Quinetiam & Sirmondus de hiſce rebus conſulendus eſt* [2]. *Ex iiſdem certe diſcimus, quantopere fugerint Hæreticorum dogmata antiqui, quantaque diligentia laborarint, ut diſciplina eccleſiaſtica ſervaretur, quæ tum ſane recte procedit, quum unanimes atque orthodoxi ſint epiſcopi cleruſque ipſis ſubditus. De hoc libello nihil habeo præterea dicere. In ſecundo, lingua vernacula contexto, de antiquitatibus tractatur Oxonienſibus. Scripſit Leonardus Huttenus, S. T. P. & Ædis Chriſti Canonicus, vir multijugæ eruditionis, & antiquarius eximius. Perplura in eo*

1. Præf. ad Angl. Sacr. Part. I. § xxii. 2. Concil. Gallic. Tom. 2.

exhi-

exhibentur, cum jucunda tum & scitu digna. Obiit autem Auctor antequam grassaretur bellum nuperum civile, longe quidem gravissimum, & quod Academias nostras non tantum vehementer concussit, sed & earum pene nomen delevit, nullique fere loco, neque sacro, neque profano, pepercit. Pleraque omnia è Twyno fuisse surrepta asseruit vir quidam [1] *industria clarus. Potius dixerim, ipsum virum diligentissimum, plagiarium fuisse, multaque nostro debuisse. Et quidem hac in re malevole locutum fuisse virum, quem innui (cui certe ingenii, judicii, & doctrinæ gloria Huttenus longe antecelluit) omnes fatebuntur, quicunque libellum cum Twyno conferre non*

1. Vide Appendicem ad hoc opus, num. VII.

gra-

gravati fuerint. Codicem MS. mecum communicavit amicus pererauditus, Joannes Thorpius, de Roffa, M. D. idem ſcilicet, quem olim in Lelando noſtro [1] *commemoravi. Is vero in gratiam noſtram mutuo accepit à Joanne Burmanno, A. M. viro docto, rerumque naturalium indagatoris, quoad vixit, ſummi Roberti Plotii, ad quem & ipſe Codex pertinebat, privigno. In hac Diſſertatione habuit Auctor Academiæ rationem, habuit Civitatis. Præſagit tamen animus, te ideo queſturum eſſe, quod libellus hicce ſit imperfectus, filumque orationis abruperit Auctor, quum jam de Collegiis ſcripturus eßet. Verum hac in re ſapien-*

1. Præf. ad Lelandi Itin. Vol. V. & VII. Item Not. ad Lelandi Itin. Vol. VII. p. 100.

tiſſime

tissime feciſse mihi videtur; quippe qui Collegiorum ſcrinia privata compilare noluit, judicavitque longe commodius eſſe hæc omnino præterire, quam inde invidiam ſibi concitare. Poteſt & illud addi, hujuſmodi de Collegiis Diſſertationem minime fuiſſe neceſſariam. Incredibile enim dictu eſt, quam multi de eorum magnitudine & pulchritudine ſcriptum reliquerint. Dum vero Antiquitatum Oxonienſium reliquias aliquot perlego, non minus lætum, quam inopinatum accidit, quod mihi oſtenſæ fuerint ſchedæ aliquammultæ ad Faſtos Oxonienſes ſpectantes, quas proculdubio operæ pretium eſt & pervolutare & conſiderare. Id quod facere aliorum eſſe munus arbitror. Quamobrem egomet ipſe ea duntaxat

taxat annectenda cenſui, quæ nuper mihi pro benevolentia ſua ſingulari tranſmiſit Polyhiſtor Cantabrigienſis, Thomas Bakerus, S.T.B. Hæc autem qualiacunque ſunt (nec tamen dubito quin auribus ſecundis ſis accepturus) in eorum numerum atque ordinem retulimus, quæ Appendicem [1] *conficiunt. Diſſertationi Huttenianæ nihil inſerendum duximus (notulas ſi excipias ad imum paginæ) præter conſpectus Reliquiarum Oſſeneiæ Auſtralis ac Septentrionalis, cura noſtra delineatos, ac æri inſculptos hoc ipſo anno* M. DCC. XX. *duabuſque tabulis comprehenſos, quarum poſteriorem debemus impenſis Amici ſummi Richardi Meadi, viri in re medica & in omnibus arti-*

1. Vide num. VIII. IX. X.

bus ingenuis excellentiſſimi, priorem ſumptibus juriſconſulti celeberrimi, nobiſque itidem amiciſſimi, Samuelis Meadi, Richardi fratris natu majoris. Aſt cœnobium & eccleſia Oſneiæ Auſtralis diruta ſunt ſoloque æquata, terraque, ubi poſita fuere, nunc aratris proſcinditur [1]. *Adeo ut conſpectus, quem diximus, Oſneiæ Auſtralis domicilia tantum exteriora, (vetuſtate etiam pene collapſa) piſtrinum nimirum, molendinum, atque id genus alia, exhibeat. Aliter dicendum eſſe de Oſneia Septentrio-*

1. I remember full well what happen'd not many years ſince to a certain Building, raiſed partly out of Stones brought from Oſney Abbey; many of the Foundations of which Abbey, (which had fine Walks, ſome of which may be now traced) were then dug up, as others have been ſince, particularly when the Soil on which the Abbey ſtood was firſt ploughed up, which was in the beginning of February $1\frac{17}{18}$. After the ſaid Building was raiſed to a conſiderable Height, of a ſudden a good part of it cleft from the reſt, fell down, and had like to have done conſiderable Damage. Vide p. 793. Ed. noſtræ Guilielmi Neubrigenſis.

nali

nali contendo. Jam enim præter domum capitularem, (pro ea enim habeo,) in cervisiarium mutatam, cœnobii pars non contemnenda superest, licet & ipsa etiam cervisiarii usibus inserviat. Utinam & superstes fuisset ipsa cœnobii ecclesia, pariter atque Elæ Longespe hic sita capella, aliæque partes cœnobii, nec easdem revellisset atque sustulisset manus sacrilega. id quod Elizabetha regnante aliqua ex parte contigisse conjecerim. Nam in loci quodam camino A.D. 1574. *legimus, sub qua nota & Leonardus Coxus, inquilinus nuperus,* 1711. *una cum litteris nomen suum designantibus sculpi voluit, eo scilicet tempore quando ipse caminus instauratus fuerit. Multa de inquilinorum infortuniis*

referunt viri fide digni, qui & ecclesiæ rudera aliquammulta (in quibus campanilis fundamenta numeranda) triginta circiter abhinc annis effoßa fuisse narrant. Dum vero de his agunt, mira itidem narrant de aliquibus sacrilegis, qui hîc loci fame omniumque rerum penuria laboraverint, quantumvis jam antea divites. Quid quod & à senibus audivi, magnam vim reliquiarum humanarum (ne quid dicam de saxorum ac tigillorum, vi ergatarum & sucularum huc tractorum, mole immensa) in utriusque Osneiæ cœmiteriis sæpius erui, & in easdem non raro fœde sæviri, non considerato, homines hîc sepultos fuisse in omni virtutum genere, ac in primis justitia & clementia, ac in egenos liberalitate memorabiles?

rabiles? Sed manum de tabula. Prævideo enim quid ſint dicturi ſacrilegii defenſores, nihil profecto eos morantes, qui fortunam templorum ac cœnobiorum avare & crudeliter ſpoliatorum lugent. Ceterum quicquid hoc rei ſit, tu, Lector, facillime expedies. Scribebam Oxonii in aula Edmundi III. *Non. Auguſti, A. D.* M. DCC. XX.

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Aug. 15. 1720.



[Fol. 1.

In recentiori manu.

Beda lib. Eccles. Hist. Vo. Cap: 3. has ipsas leges in sua memoria viquipse refert: harum autem exemplar haud scio an alio usquam extet: propterea hunc libium magni habebo quisquis es qui eum nactus fueris. W.L. 1573. in gratiam antiquit atis nostræ Lambard ut credo.

Textus Roffensis.

CAPUT. I.

[Ðiſ [1] ſyndon þa domaſ þe Æðelbiſhт cyning aſette on Aguſtinuſ dæge. W.L.



ODES ſeoh ⁊ cipicean. xii. gylde. Biſcopeſ ſeoh. xi. gylde. Preoſteſ ſeoh. ix. gylde. Diaconeſ ſeoh. vi. gylde. clenoceſ ſeoh. iii. gylde. Liric ſniþ. ii. gylde. M ..... ſniþ. ii. gylde.

Liſ Lyning hiſ leode to him gehateþ. ⁊ heom mon þæn yfel gedo. ii. bote. ⁊ Lyning. l. ſcillinga.

Liſ Lyning æt manneſ ham ðincæþ. ⁊ ðæn man lyſpæſ hpæt gedo. tpi bote gebete.

Liſ [2] ſigman Lyninge ſtele. ix. gylde ſopgylde.

Liſ in Lyningeſ tune man mannan oſ ſlea. l. ſcill. gebete.

Liſ man ſnigne mannan oſ ſleahþ. Lyninge. l. ſcill. to ðihtin beage.

1. Vide Hickeſii Diſſertationem Ep. p. 89. 2. L. ſnigman.

Liſ

Textus de Eccā Roffn. per Ernulfum Epūm. reg. Hen. 1.°

Lif Lýningef ambiht ſmith oþþe laaðpinc mannan oþ ſleh̄ð [1] . . . umanleoð ġelde ꝓoꝑġelde. Lýningef mundbýrð. l. ſcillinga.

Lif ꝓꝑiġman ꝓꝑeum ſtelþ. iii. ġebete. ⁊ Lýning aġe þ pite ⁊ ealle þa æhtan.

Lif man piþ Lýningef mæġðenman ġelifeþ. l. ſcillinga ġebete.

Lif hio ġꝑindende þeopa ſio. xxv. ſcillinga ġebete. Sio þꝑidde xiif. ſcillingaſ. Lýningef ꝓeðerl. xx. ſcillinga ꝓoꝑġelde.

Lif on eoꝑlef tune man mannan oþ ſleæhþ. xii. ſcill. ġebete.

Lif piþ eoꝑlef binele man ġelifeþ. xii. ſcill. ġebete. Leoꝑlef mund býrð. vi. ſcillingaſ.

Lif piþ ceoꝑlef binelan man ġelifeþ. vi. ſcillingū ġebete. Aet þæꝑe oþeꝑe þeopan. l. ſcætta. Aet þaꝑe þꝑiddan. xxx. ſcætta.

Lif man in manneſ tun æꝑeſt ġe inneþ. vi. ſcillingū ġebete. Se þe æftef inneþ. iii. ſcillingaſ. Siððan ġe hpylc ſcillinġ.

Lif man mannan þepnum bebýreþ ðæꝑ [2] ceaſ þeoꝑð. ⁊ man nænig ýfel ne ġeðeþ. vi. ſcillingum ġebete.

Lif þeġ neaſ ſý ġeðon. vi. ſcillingū ġebete.

Lif man þone man oþ ſlæhð. xx. ſcillingū ġebete.

Lif man mannan oþ ſlæhð. meðume leoð ġeld. c. ſcillinga ġebete.

Lif man mannan oþ ſlæhð æt openū ġnæꝑe. xx. ſcillinga ꝓoꝑġelde. ⁊ in xl. nihta ealne leoð ꝓoꝑġelde.

Lif bana oþ landе ġe piteþ ða maġaſ healfne leoð ꝓoꝑġelden.

Lif man ꝓꝑiġne man [3] ġeb . . . . xx. ſcill. ġebete.

---

1. L. Meðuman ——. 2. Sic. 3. L. ġebindeð.

Lif

Liſ man ceoplæſ hlaf ætan of ſlæhð. vi. ſcillingum ȝebete.

Liſ læt of ſlæhð þone ſeleſtan. lxxx. ſcill. ſoſȝelde.

Liſ ðane oðeſne of ſlæhð. lx. ſcillingum ſoſȝelde. ðane ðriddan. xl. ſcillinȝ. ſoſȝelden.

Liſ ſniman eðoſ bnecþe ȝeðeð. vi. ſcillingum ȝebete.

Liſ man inne ſeoh ȝenimeð. ſeman. iii. ȝelde ȝebete. [Gal. 2.

Liſ ſniman eðoſ ȝeȝangeð. iiii. ſcillingum ȝebete.

Liſ man mannan of ſlea aȝene ſcætte. ⁊ unfacne ſeo ȝe hpilce ȝelde.

Liſ ſniman pið ſnieſ manneſ piſ ȝeliȝeð. hiſ peſ ȝelde abicȝe. ⁊ oðeſ piſ hiſ aȝenu ſcætte beȝete. ⁊ ðæm oðſum [1] æt þam ȝebnenȝe.

Liſ man [2] niht ham ſcyld þuph ſtinð. mið peoſðe ſoſȝelde.

Liſ ſeax ſanȝ ȝepeoſð. l. ſceatta to bote.

Liſ baneſ blice peoſðeþ. iii. ſcillingum ȝebete.

Liſ baneſ bite peoſð. iiii. ſcillingum ȝebete.

Liſ ſio uteſne hion ȝebnocen peoſðeþ. x. ſcillingum ȝebete.

Liſ butu ſien. xx. ſcillingum ȝebete.

Liſ eaxle ȝelæmeð peoſþeð. xxx. ſcill. ȝebete.

Liſ oðeſ eaſe napiht ȝeheſneð. xxv. ſcill. ȝebete.

Liſ eaſe of peoſð aſlaȝen. xii. ſcill. ȝebete.

Liſ eaſe þiſel peoſðeþ. iii. ſcill. ȝebete.

Liſ eaſe ſceaſð peoſðeþ. vi. ſcill. ȝebete.

Liſ eaȝe of peoſð. l. ſcillinȝ ȝebete.

Liſ muð oþþe eaȝe poh peoſðeþ. xii. ſcill. ȝebete.

Liſ naſu ðýſel peoſð. viii. ſcillingum ȝebete.

Liſ hit ſcio an hleoſne. iii. ſcill. ȝebete.

1. Sic. 2. Sic.

Gif butu ðýþele þien. vi. þcill. gebete.

Gif naþu [1] ælcon þceaþo peonð. ge hþýlc. vi. þcill. gebete.

Gif ðiþel peonð. vi. þcill. gebete.

Se ðe cinban þon þlæhð. mid. xx. þcillingum þongelde.

Æt ðam þeopeþ toðum þýnþeþtum æt ge hþýlcum. vi. þcillingaþ.

Se toð þe ðanne bi þtandeð. iiii. þcill.

Se ðe ðonne bi ðam þtandeð. iii. þcill. and ðon̄ riþþan gehþýlc þcilling.

Gif þþræc apýnd peonð. xii. þcillingaþ.

Gif pidd bane gebrocedd peonðeþ. vi þcill. gebete. Se ðe eaþm ðuþh þtinð. vi. þcillingum gebete.

Gif eaþm þonbrocen peonð. vi. þcill. gebete.

Gif ðuman of aþlæhð. xx. þcill.

Gif ðuman nægl of peonðeþ. iii. þcill. gebete.

Gif man þcýte þingeþ of aþlæhð. vi. þcill. gebete.

Gif man middel þingeþ of aþlæhð. iiii. þcill. gebete.

Gif man gold þingeþ of aþlæhð. vi. þcill. gebete.

Gif man ðone lýtlan þingeþ of aþlæhð. xi. þcill. gebete.

Æt ðam neglum ge hþýlcum. þcilling. Æt ðam [2] læþeþtan plite pamme. iii. þcillingaþ. And æt ðam maþan. vi. þcill.

Gif man oðeþne mid þýrte in naþo þlæhð. iii. þcill.

Gif ðýnt þie. þcillinge.

Gif he heahne handa ðýnteþ on þehð. þcill. þongelde.

Gif ðýnt þpeaþt þie buton pæðum. xxx. þcætta gebete.

Gif hit þie binnan pæðum. ge hþýlc. xx. þcætta gebete.

1. Sic, pro ælce oþþceaneð. 2. Sic, pro læþtan. Gif

Gif hnif punð peorðeþ. xii. ſcill. ȝebete.
Gif he ðinel peorðeþ. xx. ſcill. ȝebete.
Gif man ȝeȝemeð peorðeþ. xxx. ſcill. ȝebete.
Gif man ceap punð ric. xxx. ſcill. ȝebete.
Gif man ȝe kýndelice lim apýnðeð. þným leuð ȝel- [Fol. 3.
ðum hine[man foꝛȝelde.
Gif he þuph ſtinð. vi. ſcill. ȝebete.
Gif man inbeſtinð. vi. ſcill. ȝebete.
Gif ðeoh ȝebnocen peorðeþ. xii. ſcillingum ȝebete.
Gif he healt peorð. ðæn motan fneond ſeman.
Gif nib foꝛbnocen peorð. iii. ſcill. ȝebete.
Gif man ðeoh ðuph ſtinȝþ ſtice ȝe hýlce. vi. ſcillingaſ. Gýfe ofeꝛ ýnce ſcillinȝ. æt tpam ýncum tpeȝen. ofeꝛ þný. iii. ſcill.
Gif pælt punð peorðeþ. iii. ſcillingaſ ȝebete.
Gif fot of peorðeþ. i. ſcillingum foꝛȝelden.
Gif ſeo mycle ta of peorðeþ. x. ſcill foꝛȝelden.
Æt ðam oðꝛum taum ȝehpilcum healf ȝelde. eal ſpa æt pam fingꝛum ýſ cpiden.
Gif þaꝛe mycclan taan nægl of peorðeþ. xxx. ſcætta toboto. æt ðam oðꝛum ȝe hpylcum. x. ſcættaſ ȝebete.
Gif fni pif locboꝛe leſ pæſ hpæt ȝe deð. xxx. ſcill. ȝebete. Mæȝþ bot ſý ſpa fnifeſ manneſ. Munð ðaꝛe betſtan pidupan eoꝛlcunðꝛe. l. ſcillinȝa ȝebete. Ðaꝛe oðꝛe xx. ſcill. Ðaꝛe ðꝛiddan. xii. ſcill. ðaꝛe feoꝛðan. vi. ſcill.
Gif man pidupan unaȝne ȝenimeð. ii. ȝelde ſeomund ſý.
Gif man mæȝð ȝebiȝeð ceaꝛi ȝeceapod ſý. ȝif hit unfacne iſ. ȝif hit ðonne facne iſ. ef ðæn æt ham ȝebnenȝ ⁊ him man hiſ ſcæt aȝefe.
Gif hio cpic beaꝛn ȝe býneð healfne ſcæt aȝe. ȝif ceoꝛl æn ſpýlteþ.

Gif

Liſ mid beaſnum bugan pille. healfne ſcæt age.

Liſ ceopl agan pile ſpa an beaſn.

Liſ hio beaſn negebýneð [1] ſædeſinc magaſ ſioh agan. ⁊ mopgen gýfe.

Liſ man mægþman nede genimeð. ðam agende. i. ſcillinga. ⁊ eft æt ðam agende. ſinne pillân æt gebicge.

Liſ hio oþſum mæn inſceat bepýddod ſý. xx. ſcillinga gebete.

Liſ gæn gang ge peopdeþ. xxxv. ſcill. ⁊ cýninge. xv. ſcillingaſ.

Liſ man mid eſneſ cpýnan geligeþ be cpicum ceorle. ii. gebete.

Liſ eſne oþeſne oſ ſlea unſýnnigne. ealne peorðe ſopgelde.

Liſ eſneſ eage ⁊ ſoot oſ peorðeþ aſlagen. ealne peorðe hine ſopgelde.

Liſ man manneſ eſne gebindeþ. vi. ſcill. gebete.

[2] Ðeo pæſ peg neaſe ſe. iii. ſcillingaſ. Liſ ðeoſ ſteleþ. ii. gelde gebete.

Cap. 2.

R.I. Þiſ ſýndon þa domaſ ðe Hloþhære ⁊ Eadpic Lantpaſa cýnningaſ aſetton.

Hloþhære ⁊ Eadpic Lantpaſa Cýningaſ [3] eeton þa æ. þa ðe heoſa aldoſaſ æſ ge poſhton ðýſſum domum ðe hýſ eſtef ſæged.

Liſ manneſ eſne [4] coſlcundne mannan oſ ſlæhð. þane ðe ſio þneom hundum ſcill. gylde. ſe agend þone banan ageſe. ⁊ do þæſ ðſio manþýſð to.

Liſ ſe bane oð býſſte ſeoſðe manþýſð he to

1. Sic. 2. Sic. 3. L. ſeton. 4. Sic. gedo.

ȝeƀo. ⁊ hine ȝecænne miƀ ȝoƀum æþum, þ he ðane banan beȝeten ne mihte.

Liſ manneſ eſne [ſniȝne mannan oſ ſlæhð þane [Sol: 4.
þe ſie hunð ſcillinga ȝelde. Se aȝend þone banan aȝeſe. ⁊ oþeſ man þýnð þæþto.

Liſ bana oþ býnſte, þam man þýnþum hine man ſoþȝelde. ⁊ hine ȝecænne miƀ ȝoƀum æþum. þ he ðane banan beȝeten ne mihte.

Liſ ſniȝman mannan ſoþſtele. ȝiſ he eft cuma. [1] ſteþ melda ſecȝe an anðeaþne. ȝecænne hine ȝiſ he mæȝ. hæbbe þaþe [2] ſneona þim æþa manna. ⁊ ænne miƀ [3] inaþe. æȝhpilc man æt þam tune þe he to hýne. ȝiſ he þ ne mæȝe ȝelde ſpa he [4] ȝonohaȝe.

Liſ Leoþl acþýle be libbenðum piſe ⁊ beaþne. þiht iſ þ hit þ beaþn meðeþ ſolȝiȝe, ⁊ him [5] manan hiſ ſæðeþinȝ maȝum þilſumne beþiȝean [6] ȝeſelle hiſ ſeoh to healðenne. oþ þ he x. pintþa ſie.

Liſ man oþþum mæn ſeoh ſoþſtele. ⁊ ſe aȝend hit eft æt ſo. ȝeteme to cýnȝeſ ſele ȝiſ he mæȝe. ⁊ þane æt ȝebþenȝe þe him ſealðe.

Liſ he þ ne mæȝe læte an ⁊ ſo ſe aȝend to.

Liſ man oþeþne ſace tihte. ⁊ he þane mannan mote anmeðle oþþe an ðinȝe. ſýmble ſe man ðam oðþum býþiȝean ȝeſelle. ⁊ ðam þiht apýþce ðe to hiom cantþaþa ðeman ȝeſcþiſen.

Liſ he ðonne býniȝan ſoþ pæþne. xii. ſcillinȝaſ aȝýlðe ðam Cýninȝe. ⁊ ſio ſe ſacý ſpa open ſpa hio æþ peſ.

Liſ man oþeþne tihte ſiþþan he him býniȝan ȝeſealðne hæbbe. ⁊ ðonne ymb. iii. niht ȝeſecæn hiom ſemenð [7] buton þam. vſoþ leoſne ſio þe þa tihtlan aȝe. Siþþan ſio ſace ȝeſemeð ſio an ſeoſan nihtum ſeman

1. Sic. 2. Sic, pro ſeona. 3. Sic. 4. Sic. 5. Sic. 6. Sic. 7. Sic.

ðam

ðam oþrum niht ge do. [1] ge cume an freo oðde [2] anþe. fra hæfden fra him leofre fio.

Gif he þonne þ nille gelde þonn̄ c. buton aðe. fiþþan ane neaht ofer þ. gerem [3] hie.

Gif man mannan ān oþfeh fflette manfrafna [4] hateþ. oðde hine mid birmæfi pondum fcandlice gnete. fcillinġ agelde þam ðe þ fflet age. ⁊ vi. fcill. ðam ðe he þ pond to gecpæde. ⁊ cyninge. xii. fcill. fongelde.

Gif man oþrum fteop afette. ðæf mæn ðrincen buton fcylde. an ealdriht. fcill. agelde þam þe þ fflet age. ⁊ vi. fcill. þam þe man þone fteap afet. ⁊ cynge xii. fcill.

Gif man pæpn abregde þæf mæn ðrincen. ⁊ ðæf man nan yfel nedeþ. fcillinġ. þan þe þ fflet age. ⁊ cynninge. xii. fcill.

Gif þ fflet geblodgad pynþe. fongylde þem mæn hif mund bynd. ⁊ cyninge. l. fcill.

Gif man cuman freondmæþ. iii. niht an hif agenum hame. cepe man oþþe oðerne þe fio ofer meafce cuman ⁊ hine þon̄ hif mete fede. ⁊ he þon̄ ænigum mæn yfel gedo fe man þane oðerne æt nihte gebrenge oþþe niht fore pynce. [Fol. 5

Gif Cant papa ænig in Lunden pic feoh gebycge. hæbbe him þonne tpegen oðde þreo unfacne ceorlaf to gepitnerfe. oþþe Cyninger pic genefan. gif hit man eft æt ðam mæn in Cænt æt fo ðonne tæme he to pic to Cyngæf fele to þam mæn þe him fealde. gif he ðam pite ⁊ æt ðam teame ge brengen mæge.

Gif he þ ne mæge [5] ge hyþe ðanne inpiofode mid hif gepitena anum oþþe mid Cyninger pic genefan. þ he þ feoh undeornunga hif cuþanceape in pic gebohte. ⁊ him man þanne hif peorð agefe. gif he

1. Sic. 2. Sic. 3. Sic. 4. Sic. 5. Sic.

ðanne

ðanne þ ne mæge gecýþan mid niht̃e canne. læte þanne an. ⁊ re a3end to ro.

Cap. 3.

ðiſ [1] ryno Pihtnæðer domaſ Lantpana Lyninger.

Ðam mildeſtan Lyninge Lantpana. Pihtnæde Rixi3endum þe riſtan nintna hiſ niceſ. þý ni3uþan 3ebanne. reſtan dæge nu3eſſner. in ðæne ſtope ðý hatte Beſ3hamſtýðe. ðæn pæſ 3eſamnað eadi3na 3eheahtendlic ymcyme. ðæn pæſ Binhtpald Bnetone heahbiſcop. ⁊ re æſnæmda Lyning. eac ðan Hnoſerceaſtne biſceop re ilca Lýbmund pæſ haten. ⁊ paſð pæſ ⁊ cpæð. ælc had ciſicean ðæne mæ3þe [2] an modlice mid þý heſiſuman ſolcý. þæſ ða eadi3an ſundon mid ealna 3emedum ðaſ domaſ. ⁊ Lantpana nihtum ðeapum æcton ſpa hit hýſ eſten re3eþ. ⁊ cpýþ.

Ciſice an ſneolſ dome 3aſola ⁊ man ſoſ cyning 3ebidde. ⁊ hine buton nead hære heona pillum peoſþi3en. Ciſicean mundbýſð rie. l. rcill. ſpa Cinger. Vnſiht hæmde mæn to nihtum liſe mid ðýnna hneope to ſon. oþþe oſ ciſicean 3enaman. aſcadene rien. Æltheodi3e mæn 3iſ hio hiona hæmed nihtan nýlla8. oſ lande mid hiona æhtum ⁊ mid ſýnnum 3epiten. Spæ re mæn in leodum ciſiclicæſ [3] 3emanan vn3eſtnodýne þoli3en. Liſ þæſ 3epeoſþe 3eſiðcundne mannan oſep ðiſ 3emot þ he vnſiht hæmed 3enime oſep Lyng3æſ bebod ⁊ biſcopeſ ⁊ boca dom. re ðæt 3ebete hiſ dſýhtne. c. rcill. an alð neht.

Liſ hit ceoſliſc man rie. 3ebete. l. rcill. ⁊ 3e hnæden þ hæmed mid hneope ſoſlæte.

1. Vide Spelmanni Concil. Tom. I. p. 194. 2. Sic. 3. Sic.

Liſ pniorſt læſe vnpiht hæmeð. oþþe ſulpihðe. vntpumeſ ſoprittte. oþþe toðon ðpuncen ſie þ he nemæge. ſio he ſtille hiſ ðegningæ oð biſcopeſ dom.

Liſ berconen man ſteon leaſ. gange him an gertliðneſſe gefe him man æneſ ⁊ þ nege peonðe buton he leaſneſſe habbe ðæt hine man læng ſeonmige.

Liſ man hiſ mæn an pioſode ſneolſ gefe. se sie ſolc ſnýſ. ſneolſ gefa age hiſ enſe ænde[ſpengeld. ⁊ munde ðane hina. sie oſen meaſice ðæn he pille.

[Iol. 6.

Liſ esne oſen ðnýhtneſ [1] hæſe ðeop peonc pýnce an punnan æſen eſten hipe setl gange oð monan æſeneſ set!ganz. lxxx. scill. se ðnýhtne gebete.

Liſ esne deþ hiſ nade ðæſ dægeſ. vi. se piþ ðnýhten gebete oþþe sine hýð.

Liſ ſniman ðonne anþane ſonbodenan timan sio he healſ ſange scýldig. ⁊ se man se þ apa sie he age healſ þ pite ⁊ ðæt peone.

Liſ ceonl buton pisſeſ pisdome deoſlum gelde. he sie ealna hiſ æhtan scýldig. ⁊ healſ ſange. gif butpu deoſlum geldaþ. sion hie healſ ſange. scýldigo ⁊ ealna æhtan.

Liſ ðeup deoſlum geldaþ. vi. scill. gebete. oþþe hiſ hýð.

Liſ mon hiſ heopum in fæſten ſlæſc gefe. ſnigne ge ðeopne halſſange alýse.

Liſ ðeop ete hiſ sylſeſ næde. vi. scill. oþþe hiſ hýð. Biſcopeſ ponð ⁊ Lýningeſ sie vn lægne buton aðe. Mynſtneſ aldon hine cænne in pneoſteſ canne. pneoſt hine clænsie sylſæſ soþe in hiſ halgum hnægle æt ſonan pioſode ðuſ cpeþende. Veritatem dico in Chriſto non mentior. Spylce diacon hine clænsie. [2] Lisoe ſeoppa sum hine clænsie hiſ heaſod gemacene ⁊ ane hiſ hand on pioſode oþne æt ſtanden aþ abýc-

1. Sic. 2. Sic.

gan.

gan. Gefᵀ hinė clænrie rỳlfer aþe on prorobe rþylce cỳninger ðeng. Geoplirc man hine feoppa rum hir heafod gemacene on peorobe. ⁊ ðirra ealna aᵹ rie vnlegnæ. Ðanne ir cirican canne riht.

Gif man birgoper erne tihte oþþe Cỳninger cænne hine an geferan hand oþþe hine gefefa clenrie oþþe relle to rþinganne.

Gif man gebeg ðepne erne in heopa gemange tihte hir ðrỳhten hine hir ane aþe geclænrie. gif he hurl genga rie. gif he hurl genga nir hæbbe him maþe oðirne æþan godne. oþþe gelde. oððe relle to rþinganne.

Gif folcer manner erne tihte cirican manner erne oðe cirican manner erne tihte folcer manner erne, hir ðrỳhten hine ane hir aðe geclenrige.

Gif man leud of rlea an ðeorþe. licge buton pỳr gelde.

Gif man fpige ne man æt hæbbenþe hanða gefo ðanne pealde re cỳning ðpeopa anef. oððe hine man cpelle. oððe ofef ræ relle. oððe hine hir pef gelde alefe. ðe ðe hine gefo ⁊ gegange healfne hine age. gif hine man cpelle. ge relle heom man. LXX. rcill.

Gif ðeup rtele ⁊ hi man alefe. LXX. rcill. rpa hpeðef rpa cỳning pille. gif hine man acpelle ðam agende hi man healfne agelde.

Gif feoppan cumen man oþþe fpæmde buton pege gange. ⁊ he ðonne napþef ne hpỳme. ne he hopn ne blape. fop ðeof he bip to ppofianne oþþe to rleanne. oþþe to alỳrenne.

In Margine
manu recentiori. (Lambardi credo).
Hactenus Leges Ethelberti, Lotharij, Edricij, Regum olim Cantianorum.

Cap. 4.

[Septem [1] ſunt dona Spiritus Sancti etc. [*Isai. 7.*

1. Vide Spelmanni Concil. Tom. I. p. 406, 407.

a In Apicii hujus indicis, sic scriptum recentiori manu (Lambardi ut credo) legimus. Quæ leguntur Leges Saxonica sive omnia Latinitate donavit W. Lambardus, ut ipse edidit, quemadmodum in opere (cui nomen indidit Archaionomia) patet.

Textus Roffensis.

Cap. 5.

[Generatio [1] regum Occidentalium Saxonum etc.

Fol. 8. Fol. 9. 10. Index Legum. a.

Cap. 6. b.

[Leges Ælfredi regis, quas vide apud Wm. Lamb. in Archaionomia, pag. 19.

Fol. 11 = 24.

Cap. 7.

[Leges Inæ regis, quas vide ibidem pag. 1.

Fol. 24 = 32

Leges Inæ apud Wm. Lamb: pag. 1. manu recentiori ut credo Wm. Ed. Dering.

Cap. 8.

R. I. Dom be haten ıꝛene. an pæteꝛ.

And oꝛ ðam onðale pe bebeoðað ȝoðeꝛ bebeðum. ȝ ðæꝛ apceþ. ȝ ealꝛa biꝛceopa. þ nan mann ne cume innon þæꝛe cıꝛicean ꝛıððan man þ ꝛýꝛ in býꝛþ. ðe man þ onðal mıð hætan ꝛceal. buton ꝛe mæꝛꝛe ꝓꝛeoꝛt. ȝ ꝛe ðe ðaꝛ to ȝan ꝛceal. ȝ beo ðæꝛ ȝe meten nýȝen ꝛet. oꝛ ðam ꝛtacan to ðæꝛe meaꝛce. be ðæꝛ manneꝛ ꝛotan ðe þaꝛ to ȝæþ. ȝ ȝıꝛ hıt ðonne pæteꝛ ꝛý. hæte man hıt oð hıt hleope to þýlme. ȝ ꝛý þ alꝛæt ıꝛen. oþþe æꝛen. leaðen oððe læmen. ȝ ȝıꝛ hıt an ꝛealð týhle ꝛý. ðuꝛe ꝛeo hanð æꝛteꝛ ðam ꝛtane. oþ ða ꝓꝛıꝛte. ȝ ȝıꝛ hıt þꝛýꝛealð ꝛý. oþ ðæne elboȝan. ȝ ðonne þ onðal ȝeaꝛa ꝛý. ðonne ȝan tþeȝen m̃enn ınn oꝛ æȝþꝛe healꝛe. ȝ beon hıȝ an ꝓæðe þ hıt ꝛꝓa hat ꝛý. ꝛꝓa pe æꝛ cꝓæðon. ȝ ȝan ınn emꝛela manna oꝛ æȝþꝛe healꝛe. ȝ ꝛtande on tꝓa healꝛe ðæꝛ onðaleꝛ anðlanȝ ðæꝛe cýꝛicean.

1. Vide Chron. Sax. p. 15.

b. In margine Cap. 6ti & fol. 11. sic Script: Leginus. Leges has vide in Archaionomia Will. Lamb. pag 19. E. D. (Ed: Dering ut credo) ad finem

Liber Eccliæ Roffensis.

ȝ ða beon ealle ꝥæȝtende. ȝ ꝥnam heopa pixe ȝehealdene ðæne nyhte. ȝ ꝛpꝑænȝe ꝛe mæꝛꝛe p̄n̄t̄ haliȝ ꝥæten oꝛ hiȝ ealle. ȝ heopa ælc abyꝛiȝe ðæꝛ haliȝ ꝥæteneꝛ. ȝ ꝛylle heom eallum cyꝛꝛan boc. ȝ Cꝛiꝛteꝛ node tacn. ȝ nabete nan man ꝥ ꝛyꝛ na lænȝc. ꝥonne man ða halȝunȝe on ȝinne. ac licȝe ꝥ iꝛen vppan ðam ȝledan. oþ ꝥ ða æxtemeꝛtan coll. lecȝe hit man ꝛyðdan vppan ðam ꝛtapelan. ȝ ne ꝛy ðæꝛ nan oþeꝛ ꝛpæc inne buton ðæt hiȝ biddan ȝod ælmihtiȝ ȝeonne. ꝥ he ꝥ ꝛoþeꝛte ȝe ꝛpytelie. ȝ ȝa he to. ȝ inꝛeȝliȝe man ða hand. ȝ ꝛete man oxeꝛ ðæne ꝥꝛiddan dæȝ. ꝛpa hꝥæþeꝛ. ꝛpa heo beo ꝛul ꝛpa clæne binnan ðam inꝛeȝle. ȝ ꝛe ðe ðaꝛ laȝe abnece. beoþ oþdal on him ꝛonað. ȝ ȝilde ðam cyninȝe. c. xx. ꝛcill. to pite.

Ꝑalneax ir nibinȝeȝ dæde. Lir hꝑa oꝛ ꝛacen pille. do ꝥ mid eahta ȝ ꝛeopeꝥtiȝ ꝛulboꝛenꝑa ðeȝena.

Capp. 9. & 10.

[Leges Æthelſtani regis, qua[s] vide apud Wm. Lambardum de priſcis Anglorum legibus. pag. 50. & 69. [L. Ed. 33-38.

In Margine Cap: 9^m Sic. ſcriptum manu recentiori. D: Decring, ſut credo, deest præfatio, quam vide apud Wm. Lamb: p: 57. ubi Leges has perlegas. E: D.

Cap. 11.

Ðu ꝛe man ꝛceal ꝛpeꝥie.

R. I.

On ðon dꝥihten ðe ðeꝛ haliȝ dom iꝛ ꝛone haliȝ ic pille beon. N. holð ȝ ȝetꝥipe. ȝ eal luxian ðæt he luxaþ. ȝ eal aꝛcunian ðæt he aꝛcunaþ æxteꝛ ȝoðeꝛ ꝥihte. ȝ æxteꝛ poꝛolð ȝenyrnum. ȝ nærne pilleꝛ ne ȝepealðeꝛ. poꝛðeꝛ ne peoꝛceꝛ opiht ðon ðæꝛ him laðne biþ. piþ ðam ðe he me healde ꝛpa ic eaꝛnian pille. ȝ eall ꝥæt læꝛte ðæt vncet ꝛoꝛ mæl pæꝛ ða ic to him ȝe beah. ȝ hiꝛ pillan ȝe ceaꝛ.

In fine Cap: 9. Sic Scrip: Lagt. inus. Inter ponendum est non nihil, ut in libro typis excuſo videre eſt, ubi periodus ſuperior ꝑ in libro non reperitur. E: D.

In margine Cap: 10. Sic Cyninus manu recentiori ſcriptum. Has Leges vide in Archaionomologia p: 69: E. D.

On ðone ðnihten ðe þeſ halig dome ir ſoþe halig ſpa ic ſpæce ðniſe mid ſullan ſolcniht butan bnæde. ⁊ butan ſpice. ⁊ butan æghpylcum ſacne. ſpa me ſoþ ſtolen pæſ ðæt oþſ. N. ðæt ic on ſpece. ⁊ ðæt ic mid. N. be ſangen hæbbe.

On ðone ðnihten næſ ic æt nænde. ne æt dæde. ne gepita. ne gepýnhta. ðæn man mid vnnihte. N. oþſ æt ſenede. Ac ſpa ic oþſ hæbbe ſpa ic hit mid nihte begeat. ⁊ ſpa ic hit týme ſpa hit me ſe ſealde ðe ic hit nu on hand ſette. ⁊ ſpa ic oþſ hæbbe ſpa ic oþſ hæbbe ſpa hit me ſe ſealde ðe hit to ſýllanne agte. ⁊ ſpa ic oþſ hæbbe ſpa hit oſ minum agnum þingum com ⁊ ſpa hit on ſolcniht min agen æht ir. ⁊ min inſoſten.

On ðone ðnihten. ne teoic. N. ne ſoþ hete. ne [ſoþ hele. ne ſoþ vnnihtne ſeohgýnneſſe. ne ic nan roþne nat but ſpa min ſecga me ſæde. ⁊ ic ſýlſ to roþe taligе ðæt he mineſ oþſeſ ðeoſ pæne. [Fol. 39.

On ðone ðnihten. ic eom vnſcýldig ægþen ge dæde ge dihteſ æt ðæne titlan ðe. N. me tihð.

On ðone ðnihten. ſe að ir clæne ⁊ vn mæne. ðe N. ſpoþ.

On ælmihtigeſ godeſ naman ðu me be hete hal. ⁊ clæne þæt þæt þu me ſealdeſt. ⁊ ſulle pane piþ æſten ſpnæcē on ða gepitenneſſe ðe vnc ða mid pæſ. N.

On ælmihtigeſ godeſ naman. nýſte ic on ðam ðingum þe þu ymbe ſpecſt ſul ne ſacn. ne pacne pom. to ðæne dæi týde ðe ic hit þe ſealde. ac hit æghen pæſ gehal. geclæne butan ælcon ſacne.

On liſiendeſ godeſ naman ſpa ic ſeoſ bidde ſpa ic gý panan hæbbe ðæſ ðe me N. be het ða ic him min ſealde.

On liſiendeſ godeſ naman. ne ðeaſſ ic. N. ſceatt.

ne

ne ſcyllinᵹ. ne peniᵹ. ne peniᵹeſ peoꝛþ. ac eal ic him ᵹelæſte ðæt ðæt ic him ſcolde ſpa ꝓoꝛþ ſpa vncne ꝓoꝛð ᵹe cpyðu ꝓyꝛmeſt pæꝛon.

Mærſe ꝓꝛeoꝛtteſ aþ. ⁊ poꝛulð ðeᵹeneſ iſ on en ᵹla laᵹe ᵹe tealð eꝛen ðyne. ⁊ ꝓoꝛ ðam ſeoꝛon cyniᵹ hadan ðe ſe mærſe ꝓꝛeoꝛt ðuꝛh ᵹoðeſ ᵹiꝛe ᵹe ðeah þ he hæꝛde he biþ ðeᵹen ꝛihteſ þyꝛþe.

Tpelꝛ hyndeſ manneſ aþ. ꝓoꝛ ſtent. vi. ceoꝛla aþ. ꝓoꝛ ðam ᵹiꝛ man ðone tpelꝛ hyndan. man ꝓꝛecan ſceolde. he biþ ꝓull ꝓꝛecen on ſyx ceoꝛlan. ⁊ hiſ peꝛᵹyld biþ. vi. ceoꝛla peꝛᵹyld.

Leoꝛleſ peꝛ ᵹyld iſ on myꝛcna laᵹe. cc. ſcill. Ðeᵹeneſ peꝛ ᵹyld iſ ſyx ſpa micel. þ byþ. xii. hundꝛeð ſcill. Ðonne byð Lyninᵹeſ anꝛealð peꝛᵹild ſyx ðeᵹena peꝛᵹyld be myꝛcna laᵹe. þ iſ. xxx. ðuſend ſceatta. þ biþ ealleſ. c. xx. punda. ſpa micel iſ ðæſ peꝛᵹyldeꝛon. And ꝓoꝛ ðam Lyneðome ᵹebyꝛað oþeꝛ ſpilc to bote on cyne ᵹyl: e.

Ðe peꝛ ᵹebyꝛeþ maᵹum. ⁊ ſeo cyne bot ðam leoðum.

Cap. 12.

[Leges Ælfredi regis qua[s] vide apud Wᵐ. Lambardum, pag. 52. [Fol: 40=42. desideratur Capitulum de Incerta.

Cap. 13. & 14.

[Leges Eadwerdi regis quas vide ibidem, pagg. 47. & 49. [Fol: 42=44. vide hæc apud Wᵐ Lamb: p: 47. Wᵐ Lamb: p: 49.

Cap. 15. & 16.

[Leges Eadmundi regis ibidem pagg. 72. & 73. [Fol: 44=46.

Cap.

vide de priscis Legibus apud Wᵐ Lamb. p: 72: Archaionom: Lamb p: 73.

CAP. 17.

[Leges Æthelredi regis quas ibidem vide, p. 82.

CAP. 18.

Pillelmeſ Cyninger aretnyrre.

Pilhelm Cyng gret ealla ða ðe ðyſ geprit to cymþ oren eall Engla land ſpeondlice. ⁊ beot. ⁊ eac cyþ eallum mannum oren eall Angel cynn to healdenne. þ iſ gif Engliſc man be clypaþ ænigne Fpæncircne man to opnerte ſon þeorte. oþþe ſon manſlihte. oþþe ſon ænigan ðingan ðe gebyrige opnert ſone to beonne. oþþe ðom betweox tpam mannum. habbe he ſulle leaſe ſpa to donne. ⁊ gif ſe Englirca ſon ræcþ þ opnert. ðe Fpencircа ðe ſe Englircа be clypaþ. Ladige hine mið aþe ongean hine mið hiſ gepitnerre æfter Norþmandircene lage. Eft gif Fpencircman be clypaþ Englircne man to opnerte ſon ðam ylcan ðingan. ſe Englircа beſulne leaſe hine pering mið opnerte. oþþe mið ipene gif him þ ge cpemþe byþ. ⁊ gif he vntpum byð. ⁊ nelle þ opnert. oþþe ne mage be gyte him lahlicne ſpalan. ⁊ gif ſe Fpæncircа byð oren cuman. he gyfe ðam cynge. iii. punð. ⁊ gif ſe Englircа nele hine pering mið opnerte. oþþe mið gepitnerre. he ladige hine mið ipene. Æt eallan vt laga ðingan ſe cyng gerette þ ſe Englircа ladige hine mið ipene. ⁊ gif ſe Englircа be clypaþ Fpencirne mið vt lagan ðingan. ⁊ pille hit ðonne on him geroþian. ſe Fpæncircа bepie hine mið opnerte. ⁊ gif ſe Englircа ne ðurfe hine to opnerte be clypian. pering hine ſe Fpæncircа mið vnforedan aþe.

Vide has leges Latine apud Eadmerum Seldeni pag. 193.

CAP.

Cap. 19.

[Ðiſ ſỳndon ða laga ðe Æðelred [1] Cyng. ⁊ hiſ [Sol. 48.
pitan gepæddon habbaþ æt Fane tinge. to fpiþer bote.
Ðæt is þ hiſ gpið ſtandon ſpa foſt ſpa hit ſỳſmeſt ſtod. on hiſ ỳldrena dagum. þ ðæt ſỳ bot leaſ. þ he mid hiſ agenre hand ſỳlð. ⁊ þ gpið þ re ealdor mann. ⁊ Kingeſ gerefa on fiſ burhga gebineþa ſỳlle. bete man þ mid. xii. hund. And þ gpið
1
þ man ſỳlleþ onburgha þinðe. bete man þ mid. vi. hundr. And ðæt man ſỳlle on pæpen take. bete men þ mid hundr. gif hit man bpecð. And þ man ſỳlle on eala huſe. bete man þ æt deadum menn. mid. vi. healf manſe. ⁊ æt cpicon mid. xii. oran. And þ þæt man cỳðe mid gepitnerſſe. þ nan man þ ne apende. æt cpicon þe maþe æt deadon. ⁊ gange ælc man þæſ to gepitnerſſe þe he durfe on þam halig dome. ſpeſian þe him man on hand ſỳlð. And land cop ⁊ hlaford[e]ſ gifu. þe he on riht age to gifanne. ⁊ lahcop. ⁊ pitpord. ⁊ gepitneſ. ðæt þ ſtande. þ hit nan man ne apende. ⁊ þ man habbe gemot on ælcum [2] pæpenkace. ⁊ gan ut þa ỳldeſtan xii. þegnaſ. ⁊ re gerefa mid. ⁊ ſpeſian on þam halig dome ðe heom man on hand ſỳlle. þ hig nellan nænne racleaſan man forſpecgean. ne nænne racne for helan. ⁊ niman þonn þa tiht bỳrian nien þe mid þam gerefan habbað. ⁊ heora ælc ſỳlle. vi. healf maſe pedd. healf land rican. ⁊ healfe pæpentake. ⁊ ælc bicge him lage mid xii. oran. healf landrican. healfe pæpentake. ⁊ ælc tihtbỳrig man gange to ðrỳfeldan ordale. oððe gilde feoſer gilde.

1. Vide Joan. Bromptoni Chron. apud X. Script. col. 695.
2. Sic.

Gif ge hlaford þon̄ hine ladian pille. mid þam godum degenū þ he næfre deof gild ne gulde riht-dan þ gemot pær on þrom dune. ne he be tihlod næne. gange to anfealdum ondale. oððe gilde. iii. gilde. Gif he þon ful beo. flea man hine. þ him forn-benyte fe fpeona. ⁊ gif he þ ondal forbuge. gilde angyldе dam agenan fpian. ⁊ landnican. xx. onan. ⁊ ga eft to dam ondale. And gif fe agena fpigia nelle þ ondal gerecean. gilde. xx. onan. ⁊ fy hif fpæce forlonen. ⁊ he deah gange dam landacen to ondale. oððe agife þry gilde.

And gif hpa bonh leaf onf habbe. ⁊ landnican hit be fon. agife þ onf. ⁊ gilde. xx. onan. ⁊ ælc tiond age gepealð. fpa hpæðer he pille. fpa pæten. fpa iren. ⁊ ælc team. ⁊ ælc ondal. beo on ðæf kyngef byrig. ⁊ gif þ ondal forfleo. gilde fe bonh hine be hif pene. [Fol. 49.

And gif hpa deof clænfian pille. lecge an. c. to pedde. healf landnican. ⁊ healf cingef genefan binnan ponte. ⁊ gange to ðrimfealdan ondale. Gif he clæne beo æt dam ondale. nime upp hif mæg. Gif he þon̄ ful beo. licge dan he læg. ⁊ gilde an. c. And ælc mynetene þe man tihð þ fulf feoh floge. fyþþan hit forboden pær. gange to ðrimfealdan ondale. Gif he ful beo. flea hine man. And nan mann neage nænne mynetene buton Cyng. ⁊ ælc mynetene ðe betiht lað fi. bicge him lah mið. xii. onan. ⁊ nan mann hpyðef ne flea. buton he habbe tpegna tpyfina manna gepitnefre. ⁊ he healde. iii. niht hyde. ⁊ heafod. ⁊ fceafef eall fpa. ⁊ gif he þa hyde æf þam apeg fylle. gilde. xx. onan. ⁊ ælc flyma beo flyma on ælcum lande. þe on anū fy. ⁊ nan man nage nane focne ofef cyngef þegen. buton cyng fylf. And æt Cyngef fpæce. lecge man. vi. healf manc pedd. ⁊ æt

eorlef

eorlef ⁊ birſcopef. xii. onan pedd. ⁊ æt ælcum ðegene. vi. onan pedd. ⁊ gif man hpilcne man teo þ he þone man ſede þe vnef hlaforðef gnið to bnocen habbe. ladige hine mið ðninna. xii. ⁊ ſe gefeſa namige ða lade. And gif hine man mið him befafe. beon hig begen anef nihtef peoꝛðe. ⁊ þ ðom ſtande. þaꝛ þegenaf ſam mæle beon. Gif hig ſacan ſtande ðæt hig. viii. ſecgað. ⁊ ða ðe ðæꝛ oſef ðnifene beoð. gilde heoꝛa ælc. vi. healf manc. ⁊ þaꝛ þegen age tpegen cortaf lufe. oððe lage. ⁊ he þonne lufe geceoꝛe. ſtande þ ſpa fæſt ſpa ſe ðom. ⁊ ſe þe ofef ðæt lade geþafie. oððe ſe þe hý ſylle gilde. vi. healf manc. And ſe þe ſitte vncýðð. ⁊ vncnafoð. on hif afe on life. þ nan mann on hif ýnſe numan ne ſpece æftef hif dæge.

And ſe þe neafað man leohtan dæge. and he hit kýþe to ðnim tunan. þæt he ne beo nanef fnýþef peoꝛðe. ⁊ ða mýnetenaf ðe inne puda pýnceþ. oþþe elleſ hpæꝛ. þ ða bion heoꝛa feoꝛef ſcýldig. buton ſe Cýning heom afian pille.

Cap. 20.

Incipit exorciſmus [1] aquæ ad judicium Dei demonſtrandum. Peractis coram ſacerdote trium dierum jejuniis, cum homines vis mittere ad judicium aquæ frigidæ ob comprobationem, ita facere debes. Accipe illos homines, quos vis mittere in aquam, & duc eos in eccleſiam; & coram omnibus illis cantet presbyter miſſam; & faciet eos ad ipſam miſſam offerre. R.I. Lol. 50.

1. Vide Edwardi Brown Appendicem ad Faſciculum rerum expetendarum & fugiendarum, p. 903.

Cum autem ad communionem venerint, antequam communicent, interroget ſacerdos eos
vel te
cum adjuratione & dicat: Adjuro vos, N. per
Memorand. Interlining written with black inke.
Patrem & Filium & Spiritum Sanctum; & per
tuam ti
veſtram Chriſtianitatem quam ſuſcepiſtis; & per unigenitum Dei Filium, & per Sanctam Trinitatem, & per Sanctum Evangelium, & per iſtas ſanctas reliquias quæ in iſta eccleſia ſunt,
te
& per illud baptiſmum quo vos ſacerdos rege-
mas
neravit, ut non præſumatis ullo modo communicare, neque ad altare accedere, ſi hoc fe-
ti ti ſcis
ciſtis, aut conſenſiſtis, aut ſcitis quis hoc ege-
it it
rit. Si autem tacuerint & nulli hoc dixerint, accedat ſacerdos ad altare & communicet. Poſtea
lum em
vero communicet illos, quos vult in aquam
R. I. mittere. Incipit miſſa judicii. A^{s}. Juſtus es,

Bl. I. { Domine, & rectum judicium tuum; fac cum ſervo tuo ſecundum miſericordiam tuam. Beati immaculati in via.

R. I. Oratio.

vel tui
Abſolve, quæſumus, Domine, tuorum delicta

li
licta famulorum, ut à peccatorum ſuorum nexi-
it
bus, quæ pro ſua fragilitate contraxerunt, tua
etur
benignitate liberentur, & in hoc judicio, prout
vel it
meruerunt, tua juſticia præveniente, ad veri-
vel atur
tatis cenſuram pervenire mereantur. Per dominum.

Lectio libri Levitici. R. I.

In diebus illis locutus eſt Dominus ad Moyſen, dicens: Ego ſum Dominus Deus veſter: non facietis furtum; non mentiemini; nec decipiat unus quiſque proximum ſuum. Non perjures in nomine meo; nec polluas nomen dei tui. Ego dominus. Non facias calumniam proximo tuo, nec vi opprimas eum. Non moretur opus [1] mercennarii tui apud te uſque mane. Non maledices ſurdo, nec coram cæco ponas offendiculum; ſed timebis dominum deum tuum, quia ego ſum dominus.

Alia ad [2] Epheſos. *Ephesios* R. I.

Fratres, renovamini Spiritu mentis veſtræ,& induite novum hominem, qui ſecundum deum creatus eſt in juſticia & ſanctitate veritatis. Propter quod deponentes mendacium, loquimini veritatem unuſquiſque cum proximo ſuo,

1. Sic. 2. Sic. quo-

quoniam ſumus invicem membra. Iraſcimini, & nolite peccare. Sol non occidat ſuper iracundiam veſtram. Nolite locum dare diabolo. Qui furabatur, jam non furetur; magis autem laboret operando manibus ſuis quod bonum eſt, ut habeat unde tribuat neceſſitatem patienti.

[Fol. 31. R^s. Propitius eſto, [domine, peccatis noſtris, ne quando dicant gentes, ubi eſt deus eorum?

V^s. Adjuva nos, deus ſalutaris noſter, & propter honorem nominis tui, domine, libera nos. Alleluia. Deus judex juſtus, fortis & patiens, nunquid iraſcetur per ſingulos dies?

R. I. Secundum Marcum.

In illis diebus Cum egreſſus eſſet Iheſus in via, procurrens quidam genu flexo ante eum rogabat eum dicens: Magiſter bone, quid faciam ut vitam æternam percipiam? Iheſus autem dixit illi: Quid me dicis bonum? Nemo bonus niſi ſolus deus. Præcepta noſti? Ille dixit: Quæ? Ait. Non occidas: non adultereris: non fureris: non falſum teſtimonium dicas: non fraudem feceris: Honora patrem tuum & matrem tuam. At ille reſpondens, ait: Magiſter, hæc omnia cuſtodivi à juventute mea. Iheſus autem intuitus eum, dilexit eum, & dixit ei, unum tibi deeſt. Vade, quæcunque habes vende, & da pauperibus, & habebis theſaurum

ſaurum in cœlo, & veni, ſequere me. Offs. R.I.

Immittet angelum dominus in circuitu timentium eum, & eripiet eos. Guſtate & videte quoniam ſuavis eſt dominus.

Hic offerant. Scs. R.I.

Interceſſio Sanctorum tuorum miſericordiæ tuæ, domine, munera noſtra conciliet: & quam merita noſtra non valent, eorum deprecatio indulgentiam valeat optinere. Per dominum.

Præfatio. R.I.

O Æterne deus, qui non ſolum peccata dimittis, ſed ipſos etiam juſtificas peccatores; & reis non tantum pœnas relaxas, ſed dona largiris & præmia: cujus nos pietatem ſupplices

vel lum vel um

exoramus, ut famulos tuos N. non de præteritis judices reatibus, ſed hujus culpæ veritatem ſpectantibus inſinuas: quatinus & in hoc populus tuus præconia nominis tui efferat, & te vitæ præſentis & perpetuæ auctorem agnoſcat, per Chriſtum.

Benedictiones ad judicium. R.I.

Deus, de quo ſcriptum eſt, quia juſtus es &

hoc o o

rectum judicium tuum, fac cum his ſervis tuis ſecundum miſericordiam tuam, ut non de pri-

cetur

ſtinis judicentur reatibus, ſed in hoc prout me-

ruerunt

it
ruerunt tua benedictione præveniente veritatis
atur
ſubſequantur judicium. Amen.

Et qui juſtus es & amator juſticiæ, & à cujus vultu videtur æquitas, fac in conſpectu populi tui ut nullis malorum præſtigiis veritatis tuæ fuſcentur examina. Amen.

Peticiones noſtras placatus intende, & cul-
ei
parum omnium præteritarum eis veniam cle-
vel is ſit
menter attribue, & ſi culpabiles [1] ſunt, tua larga
ei
benedictio non eis ad ſuffragium, ſed hujus cul-
pæ ad inſinuandam veritatem proficiat. Amen.

t
R. I. Hic communicent poſt ſacerdotem, & dicat ſacerdos, Quod ipſe — Corpus hoc & ſanguis
vel tibi
domini noſtri Iheſu Chriſti ſit vobis ad proba-
R. I. tionem hodie. Cos. Juſtus dominus, & juſti-
ciam dilexit, æquitatem videt vultus ejus.

R. I. Poſt-Communio.

Perceptis, domine deus noſter, ſacris mune-
ribus, ſuppliciter deprecamur, ut hujus parti-
cipatio ſacramenti & à propriis nos reatibus
vel o vel o
indeſinenter expediat, & in famulis tuis verita-
tis ſententiam declaret; per dominum.

1. Sic. Ex-

Expleta miſſa, faciat ipſe ſacerdos aquam be-
homo
nedictam, & pergat ad locum ubi homines pro-
betur
bentur. Cum autem venerit ad ipſum locum, R.I.
illi
det illis omnibus bibere de aqua. Poſtea vero
lem
conjuret aquam ubi culpabiles mittat.

Incipit adjuratio aquæ. R.I.

Deus, qui per aquarum ſubſtantiam judicia tua exercens diluvii inundatione milia populorum interemiſti, & Noë juſtum cum ſuis ſalvandum cenſuiſti: Deus, qui in mari rubro cuneos Egyptiorum involviſti, & agmina Iſrahelitica imperterrita abire juſſiſti: virtutem tuæ ✠ benedictionis his aquis infundere, & novum ac mirabile ſignum in eis oſtendere digneris. Ut
tem
innocentes à crimine *, cujus examinationem agimus, more aquæ in ſe recipiant, & in
um
profundum pertrahant; conſcios autem hujus criminis à ſe repellant atque reiciant, nec patiantur recipere corpus, quod ab onere bonitatis evacuatum ventus iniquitatis allevavit & in hanc conſtituit; ſed quod caret pondere virtutis, careat pondere propriæ ſubſtantiæ in aquis. Per Dominum.

* furti, vel homicidii, vel adulterii, aut alterius nævi.

R.I. Item alia.

Adjuro te, creatura aquæ, in nomine Dei ✠ patris omnipotentis, qui te in principio creavit, & juſſit miniſtrare humanis neceſſitatibus; qui etiam juſſit ſeparari te ab aquis ſuperioribus: adjuro te etiam per ineffabile nomen Iheſu ✠ Chriſti, filii dei vivi, ſub cujus pedibus mare & elementum diviſum ſe calcabilem præbuit; qui etiam baptizari ſe in aquarum elemento voluit: ✠ adjuro etiam te per ſpiritum ſanctum, qui ſuper dominum baptizatum deſcendit: adjuro te per nomen ſanctum ✠ & individuæ divinitatis, cujus voluntate aquarum elementum diviſum, [& populus Iſrael ſiccis pedibus ſtatim tranſivit; ad cujus etiam invocationem Helyſeus ferrum, quod de manubrio exierat, ſuper aquam natare fecerat; ut nullo modo ſuſcipias hos homines N.N. ſi in alquo[1] ſunt culpabiles de hoc quod illis obicitur; ſcilicet aut per opera, aut per conſenſum vel præſcientiam, ſeu per ullum ingenium; ſed fac eos ſuper te natare, & nulla poſſit eſſe contra te cauſa facta, aut ullum præſtigium inimici quod illud poſſit occultare:

[Fol. 53

1. Sic.

cultare: adjurata autem per nomen Chriſti præcipimus tibi, ut nobis per nomen ejus obedias, cui omnis creatura ſervit; quem Cherubin & Seraphin collaudant dicentes, Sanctus, Sanctus, Sanctus Dominus deus exercituum, qui etiam regnat & dominatur per infinita ſecula ſeculorum. Amen. R I.

Alia. R.I.

Adjuro te, creatura aquæ, per Deum pa✠trem, ✠ & filium, ✠ & ſpiritum ſanctum, & per tremendum diem judicii, & per XII^cim. apoſtolos, & per LXX^ta II^duos. diſcipulos, & per XII^cim. prophetas, & per XX^ti. IIII^or. ſeniores qui aſſidue deum laudant, & per C^tum. XL^ta. IIII^or. milia quæ ſequuntur agnum, & per omnia agmina ſanctorum Angelorum, Archangelorum, Thronorum, dominationum, principatuum, poteſtatum, virtutum Cherubin atque Seraphin, & per omnia milia ſanctorum Martyrum, Virginum & Confeſſorum. Memorand. the croſſes to be written with R.I.

Adjuro te per ſanguinem domini noſtri Iheſu Chriſti, & per IIII^or. Evangelia, & per IIII^or. Evangeliſtas, necnon & per LXX^ta. II^os. libros Veteris ac Novi Teſtamenti, & per omnes ſcriptores ſanctos ac doctores eorum. Adjuro te per ſanctam eccleſiam catholicam, & per communionem Sanctorum, & per reſurrectionem eorum, ut fias aqua exorcizata, adjurata & ob-

firmata adverſus inimicum hominis diabolum,
es ti
& adverſus hominem, qui ab eo ſeductus, unde
runt os
* furtum hoc, vel homicidium, aut adulterium. * ratio agitur, perpetravit, ut nullatenus eum
os
in te ſummerſum aut in profundum trahi permittas, ſed à te repellas atque reicias. Nec patiaris recipere corpus, quod ab onere bonitatis inane eſt factum; ſed quod caret pondere virtutis, careat pondere propriæ ſubſtantiæ in
tes
te: innocentem vero à prædicto crimine more aquæ in te recipias, & in profundum innocue pertrahas. Per dominum.

atur
Memorand. the Interlyning to be written in black Inke. Poſt has autem conjurationes aquæ exuantur
homo us eſt
homines, qui mittendi ſunt in aquam, pro-
etur
priis veſtimentis, & oſculentur Evangelium &
eum
Crucem Chriſti, & aqua benedicta ſuper omnes
aſpergatur, & qui aſſint omnes jejunent, & ſic
atur us
R.I. proiciantur ſinguli in aquam. Et ſi ſummerſi
it is etur
fuerint, inculpabiles reputentur. Si ſuper nata-
it us etur.
verint, rei eſſe judicentur.

CAP.

Cap. 21.

INcipit adjuratio ferri, vel aquæ ferventis ad judicium. In ſimplo unum pondus, in triplo tria ferrum æquiparet pondera. Et in illa adjuratione non aſſint, ut prædiximus, niſi jejuni. Et dictis letaniis ſic ſacerdos in loco, ubi ferrum accenditur, vel aqua inferveſcatur, adjurationem initiando inchoet: [Gol: 64 R. I.

Deus, qui per ignem ſigna magna oſtendens Abraham, puerum tuum, de incendio Chaldæorum, quibuſdam pereuntibus, eruiſti: Deus, qui rubum ardere ante conſpectum Moyſi, & minime comburi permiſiſti: Deus, qui ab incendio fornacis Chaldaici, pleriſque ſuccenſis, tres pueros tuos illæſos eduxiſti: Deus, qui incendio ignis populum Sodomæ & Gomorræ involvens, Loth famulum tuum cum ſuis ſaluti donaſti: Deus, qui in adventu Sancti Spiritus tui illuſtratione ignis fideles tuos ab infidelibus decreviſti, oſtende nobis in hoc parvitatis noſtræ examine virtutem ejuſdem Sancti Spiritus, & per hujus ignis fervorem diſcerne fideles & infideles, * Ut attactum ejus rei, cujus inquiſitio agitur, conſcii exhorreſcant, & manus eorum vel pedes comburantur aliquatenus; immunes

* Ut attactu ejus furti, vel homicidii, vel adulterii, cujus.

is etur
munes vero ab ejuſmodi crimine liberentur pe-
us at
nitus & illæſi permaneant: per.

R. I.

Alia.

Deus judex juſtus, fortis, auctor & amator pacis, patiens & multum miſericors, qui judicas quod juſtum, & rectum judicium tuum; qui reſpicis ſuper terram, & facis eam tremere: Tu, Deus omnipotens, qui per adventum filii tui, domini noſtri Iheſu Chriſti, mundum ſalvaſti, & per ejus paſſionem genus humanum redemiſti, hanc aquam ferventem, vel hoc ferrum fer-

✠

vens ſanctifica: qui tres pueros, Sidrac, Miſac, & Abdenago juſſu regis Babiloniæ in camino ignis accenſa fornace ſalvaſti, illæſos per angelum ſanctum tuum eduxiſti: tu, clementiſſime
vel qui
pater, dominator omnipotens, præſta, ut ſiquis
tes
innocens de * hoc, cujus inquiſitio agitur, in
hoc ferrum fervens, vel in hanc aquam ferven-
nt s s
tem miſerit manum ſuam, ſalva, te præſtante
nt
domino noſtro, permaneat: & ſicuti tres pueros ſupradictos de camino ignis ardentis liberaſti, & Suſannam de falſo crimine eripuiſti;
ſic

* de furto hoc, vel homicidio, aut adulterio, ſeu maleficio.

s tium
ſic manum innocentis, omnipotens deus, ab
qui
omni læſionis inſanie ſalvare dignare. Et ſiquis
es ii i
culpabilis, vel noxius & tumido corde indura-
i i
toque pectore, vel ſuperba mente reus de hoc *, * de hoc furto, vel homicidio, aut adulterio, ſeu maleficio.
nt
cujus inquiſitio agitur, manum miſerit in hoc
ferrum vel aquam ferventem, tu, deus omni-
potens, juſtiſſima pietate & rectiſſimo judicio
illud declarare & manifeſtare digneris, ut ani-
æ orum ntur i
ma ejus per pœnitentiam ſalvetur. Et ſi ille
tes es nt
nocens vel culpabilis ſit, & per aliquod [male- [Fol. 55.
ficium, vel per herbas, aut per cauſas diabolicas
nt erunt
induraverit, & peccatum, quod fecit, confiteri
nt
noluerit, tua dextra, quæſumus, domine, hoc
declarare dignetur: per.

Item tertia. R. I.

Deus innocentiæ reſtitutor & amator, qui
auctor pacis es & judicas æquitatem, te ſubnixis
rogamus precibus, ut * hoc ferrum ignitum, or- * vel hanc aquam ferventem.
dinatum ad juſticiam & examinationem cujuſli-
bet

✠ ✠

bet dubietatis, benedicere & ſanctificare digne-
tes
ris; ita ut ſi innocens de hoc *, cujus inquiſitio
agitur, & unde purgatio quærenda,* in hoc igni-
tum, & tua benedictione ſanctificatum, ferrum
um em int
manus vel pedes immiſerit, tua benigniſſima
i nt
miſeratione illæſus appareat. Si autem culpa-
es i nt
bilis atque reus contempſerit, & quaſi tem-
vel es nt
ptator judicium tuum adierit, aut per herbas
vel quæcunque temptamenta ſive molimina
maleficioſa peccata ſua contueri & defendere
i
inflatus per afflatorem malitiæ, contra veritatis
nt
tuæ examen voluerit, juſtiſſime & miſericor-
diſſime domine deus, ad hoc virtus tua, quæ
is
omnia ſuperat, in eo cum veritate, quæ perma-
net in ſecula ſeculorum, [1] declaratur; quatinus
juſticiæ tuæ non dominetur iniquitas, ſed veri-
tati ſubdatur falſitas, ut & ceteri hoc videntes
etur
ab incredulitate ſua, te miſerante, liberentur.
Qui vivis & regnas.

* de hoc furto, vel homicidio, vel adulterio, vel maleficio.
* vel in hanc aquam ignitam.

1. Sic.

His

His peractis, aqua benedicta cunctis aſtantibus detur ad deguſtandum, & aſpergatur per totam domum, & ferrum proferatur, quod à culpato coram omnibus accipiatur, & per menſuram. IX. pedum portetur, manus ſigilletur, ſub ſigillo ſervetur, & poſt tres noctes aperiatur; & ſi mundus, Deo gratuletur; ſi autem inſanies crudeſcens in veſtigio ferri inveniatur, culpabilis & immundus reputetur. } R. I.

In aqua fervente, accipiat homo lapidem qui per funem ſuſpendatur in ſimpla probatione per menſuram palmæ; in tripla autem, unius ulnæ: manus vero ſigilletur, & aperiatur, ut ſupra diximus in conſecratione ferri. } R. I.

CAP. 22.

INCIPIT exorciſmus panis ordeacii & caſei, quorum appenſio unius unciæ. Primitus faciat ſacerdos letanias, & omnes qui intus ſint cum eo jejuni ſint, & ſic incipiat: } R. I.

Conſervator & creator humani generis, dator graciæ ſpiritualis, largitor æternæ ſalutis, tu emitte ſpiritum tuum ſuper hanc creaturam panis vel caſei cum timore & tremore magnitudinis brachii tui, adverſus [os eum, qui cum ſuperunt volunt bia & contumacia ac zelo iniquo venit, & vult ſub- [Fol. 56.

ſubvertere juſticiam, & conculcare judicium.
os eorum
Fac eum, domine, in viſceribus anguſtari, ejuſque
ra
guttur conclude, ut panem vel caſeum iſtum, in
nt
tuo nomine ſanctificatum, devorare non poſſit
hi erunt erunt
hic, qui injuſte juravit, ac negavit hoc * quod
quærebatur, & jusjurandum pro nichilo ha-
erunt erunt
buit, & nomen tuum nominavit ubi rectum
is
non erat. Te quæſumus, ut non ei permittas illud abſcondere, quia juſtus es, domine, & rectum judicium tuum, qui cuſtodis veritatem in ſeculum, faciens judicium injuriam patientibus, & cuſtodis pupillum, ac viduam ſuſcipis, & viam malignorum exterminabis. Ideo oſtende nobis miſericordiam tuam, ut humiles ac manſueti ac recti propter veritatem gaudeant, ſuperbi autem & iniqui ac cupidi contriſtentur, & humilientur uſque dum confiteantur magno & ſancto nomini tuo, & cognoſcant ceteri quia nomen tibi dominus, & tu ſolus ſuper omnem terram altiſſimus, & ſervi tui in te glorientur, & laudent nomen tuum in ſecula ſeculorum. Amen.

*illud furtum, vel homicidium, aut adulterium, ſeu maleficium.

Item

Item alia. R. I.

Domine Iheſu Chriſte, qui regnas in cœlis & in terris, & mirabilis es in omnibus operibus tuis, dominator dominantium, deus Angelorum, deus Patriarcharum, Prophetarum, Apoſtolorum, Martyrum, Confeſſorum, Virginum, & omnium electorum, præſta, quæſumus, per ſanctum & admirabile nomen tuum, ut qui i vel ſunt reus eſt de * hoc, cujus inquiſitio agitur, vel in is facto, vel in conſcientia ad appoſitam ei pro oſtenſione veritatis creaturam panis ſanctificati ces eorum n ra eorum vel caſei, faux ejus claudatur, guttur ejus ſtran- n n guletur, & in nomine tuo ante illud reiciatur n quam devoretur. Sed & ſpiritus diabolicus, cui nulla eſt communio cum tua ſuperna veritate, in hoc negotio ad ſubvertendum judicium pravis præſtigiorum ſuorum molitionibus nil præ- i i ſunt valeat; ſed qui reus & conſcius eſt rei præfatæ ad hoc pabulum ſanctificati panis vel caſei, & præſertim per dominici corporis & ſan- erunt n guinis communionem, quam accepit, tremat,

* hujus furti, vel homicidii, aut adulterii, ſeu maleficii.

& tremendo palleat, & nutabundus in omnibus membris appareat: innoxius vero & inſcius ſobrie ad ſalubritatem ſui cum omni facilitate hanc partem panis vel caſei in nomine tuo ſignatam manducando deglutiat; ut cognoſcant omnes, quia tu es judex juſtus, qui ſalvos facis ſperantes in te, & non eſt alius præter te. Qui vivis & regnas.

R. I.

Tertia oratio.

[Fol. 57.

Deus, cujus ſcientia ſenariam circumſcriptionem angelicis & humanis [elongatam ſenſibus ſola interius penetrat & exterius concludit; quem nulla cœleſtium vel terreſtrium aut infernorum vota fallere poſſunt, quanto magis cor hominis unius capabile, reſpice ad preces noſtræ humilitatis, quibus famulatum ſacri indidiſti ordinis, & præſta, non noſtris exigentibus meritis, ſed tuorum omnium ſuffragantibus ſanctorum precibus; ſed quod in hac culpa humanos latet oculos, & ſermonum humanæ procacitatis obtegitur defenſionibus, tua cœleſti & ſuperna moderatione, ſine ullo reveletur obtricamine; & ſicut ſolus verus es, veritatis in hoc ſententiam elucidare digneris, quatinus innocens ſine ulla difficultate hoc pabulum

lum probationis deglutiat, obnoxius autem, obtrepidante mentis ſtatu, & totius compagine corporis vacillante, quod in tuo ſancto nomine ✠ ✠ conſecratur & benedicitur nullatenus devorandi valitudinem percipiat, ſed coram omnibus invalitudine confuſus, quod præſumptione inmerita ſuſcepit, cum irriſione proiciat. Per dominum noſtrum Iheſum Chriſtum.

Cap. 23.

In Margine, manu recentiori. Quod hic desit, ex Evidentiis Eccl: Xti: Cant: supplearur inter X Scriptores edit p: 222. W: L.

Cnud, rex Anglorum, dedit eccleſiæ Chriſti brachium Sancti Bartholomei apoſtoli, cum magno pallio, & ſui capitis auream coronam, & portum de Sandwic, & omnes exitus ejuſdem aquæ ab utraque parte fluminis, ita ut natante navi in flumine cum plenum fuerit, quam longius de navi poteſt ſecuris parvula ſuper terram proici debet à miniſtris eccleſiæ Chriſti, rectitudo navis accipi, nulluſque etc.

Cap. 24. & 25.

Leges Canuti Regis & aliorum, quas vide apud W^m. Lamb. de priſcis Anglorum legibus, pag. 94. & 104.

Fol: 58-75

In Margine, Cap: 24 ab Cap.

Edo: Decreing sic scripsimus Cognitus. Leges has Saxonice & Latine vide apud Wm Lambardum, p: 94.

In Margine Cap: 25. Similia his Instituta apud Wm Lamb: p. 104. Saxonice & Latine.

Cap. 26.

Memd. in textu Roff. ſubjunguntur hæ leges tanquam appendices illarum priorum cap. 25.

Si quis aliquid pro aliqua foriſfactura accipiat, antequam juſte rectitudinem petat, reddat quod accepit, & ſecundo perſolvat, & quadraginta ſolidos reddat qui habet ſacam & ſocnam ſuam, & inſuper pretium ſuum domino ſuo.

Latrones appellamus uſque ſeptem homines, à ſeptem uſque triginta quinque vocant Angli hlop, à triginta quinque de hinc erit exercitus. Qui calumniatur de hlop, ſi negaverit: ita ſe purget. Acceptis undecim hominibus, & ipſe ſit duodecimus, aut deſpectum calumniantis perſolvat, & duas libras pro forisfactura ei det qui habet conſuetudines ſuas. Et ſi quis calumniatur quaſi ducat exercitum ſuper aliquem, & negaverit: purget ſe ſecundum pretium calumniantis, aut eum perſolvat. Si quis per hlop occiderit hominem, quem quidam Angli vocant ꝥpihænde, & alii ceoplman, qui illum ſe occidiſſe cognoverit, perſolvat eum ſecundum pepe ſuum, & etiam reddat forisfacturas; & quiſque de ſociis ejus, qui tunc cum eo fuerunt, xxx^ta. ſolidos perſolvat. Si autem talis occiditur, qualem ſupra nominavimus paꝺcniht, & quidam Angli vocant rex hænꝺeman, occiſor ſolvat pepe & pite, & quiſque ſociorum ejus lx^ta. ſolidos. Si

is,

is, qui occiſus, fuit liberalis, id eſt, þegen, ſicut ſuperius diximus, qui occidit pene & pite. Singuli autem ſociorum ejus. c.xx. ſolidos. Si illa ſocietas, quam vocamus hloþ, hæc homicidia fecerit, & poſtea juramento hoc negare noluerit: tunc omnes ſimul calumniati perſolvant pretium occiſi, & omnes ſimul unam forisfacturam ſicut conveniat pretio quod Angli dicunt be peþermæþe. Emendatio vulnerati capitis eſt, ſi oſſa ſine foramine. xxx. ſol. & ſi [1] exterior os ſit foratum. xv. ſol. Si infra capillos vulnus fuerit unius unciæ longum, unum ſolidum det. Si extra capillos fuerit, & ejuſdem magnitudinis, duo ſolidi ſint emendatio. Si cui auris abſciditur. xxx. ſol. emendetur; ſi auditus obturatur, ita ut non poſſit audire. lx. ſol. emendetur. Si cui oculus abſcidatur, talis

ta

erit emendatio. lxvi. ſolidi, & ſex denarii, & tertia pars denarii. Et ſi oculus infra caput remanſerit, & tamen nichil cum illo oculo videre poſſit: tertia pars ſtet in emendatione. Si cui maxilla abſcidatur. lx[ta]. ſol. emendetur.

i.præciſor

Si cui dens anterior avellatur, octo ſolidis emendetur: ſi autem dens caninus, quem Angli ræng toþ, ſit ablatus. iiii[or]. ſolidis emendetur.

i.tuxel

Mandibula * hominis ſolvitur xv[cim]. ſolidis. Si cui os maxillare confringitur. xv[cim]. ſolidis emendetur.

* vel molares.

1. Sic.

i. cinban
mendetur. Menti ſi fiſſum fuerit, emendetur XII^cim. ſolidis. Si cui ' gurgulium, id eſt, throtbolle, perforatus fuerit, emendetur XII^cim. ſolidis. Si cui lingua abſcidatur, emendatio ejus
i. mæri
ſicut oculi. Si quis vulneratus fuerit in ſcapulis, ita ut jus exeat. XXX^ta. ſol⁻ emendet. Si quis lacertum alicui fregerit. XV^cim. ſol⁻ emendet. Si quis fregerit alicui utraque brachia. XXX^ta. ſol⁻ emend⁻ Et qui pollicem abſciderit. XXX^ta. ſol⁻ emend⁻ Si quis ungulam pollicis abſciderit quinque ſol⁻ emend⁻ Secundus digitus nominatur index, ſive demonſtratorius. pretium ejus. XV^cim. ſolidi. ungulæ ejus. V. ſolidi. Tertius digitus, qui nominatur impudicus; ejus pretium XII^cim. ſolidi, & ungulæ ejus. II°. ſolidi. Quartus anularis; pretium ejus XVII^tem. ſolidi; ungulæ ejus. IIII^or. ſolidi. Quintus auricularis; ejus pretium. IX^vem. ſolidi, ungulæ ejus unius ſol⁻
i. grin
Si quis vulneratur in ilio. XXX^ta. ſolidis emendetur. Quod ſi ultra fuerit perforatum: ad utrumque foramen. XX^ti. ſolidi, id eſt, pro uno foramine. XX^ti. ſol⁻ & pro alio ſimiliter. Si femur hominis perforatum fuerit. XXX^ti. ſolidis emendetur; & ſi fractum fuerit ſimiliter. Si tibia perforata fuerit ſub genu. XII^cim. ſolidis emendetur. Quod ſi ſuper genu fuerit. XXX^ta. ſolidis. Primus digitus pedis appretiatur. XX^ti.
ſolidis,

1. Sic.

ſolidis, ſecundus xv^cim. ſolidis, medius ix^vem. ſolidis, quartus vi. ſolidis, quintus v. ſolidis. Si quis in verendis ita vulneratur, ut non poſſit generare infantem: ejus pretium lxxx^ta. ſolidis emendetur. Si cui abſcidatur brachium, cum manu ante cubitum. lxxx^ta. ſolidis emendetur. Omne vulnus factum extra capillos, & ante manicas, & ante cubitum, & ante genu, habebit duplex pretium. Si aſſatura renum, quod Angli vocant Lænðebpæðe, omnino inciſa fuerit. lx^ta. ſolidis emendetur: ſi autem infixa fuerit. xv^cim. ſolidis emendetur. Si perforata fuerit. xxx^ta. ſolidis emendetur. Si quis vulneratur in humero, ſi vivere poteſt, emendetur ei. lxxx^ta. ſolidis. Si quis percuſſerit manum alterius deforis, ſi poteſt mederi, dentur ei. xx^ti. ſolidi; ſi autem dimidia abſciſa ſit. xl^ta. ſol. emendentur ei. Si quis coſtam hominis fregerit, cute integra, emendetur ei. x^cem. ſolidis. Quod ſi cutis fracta fuerit, & os inde extrahatur, quindecim. [Fol: 77. Si cui abſcidatur oculus, pes aut manus: iſta tria æquale pretium habent, ſcilicet. lxvi^ta. ſolidos, & ſex denarios, & terciam partem denarii. Si alicui abſcidatur crus uſque ad genu. lxxx^ta. ſolidis ei emendetur. Si quis abſciderit ſcapulas alterius. xx^ti. ſolidis emendet. Si autem ita percuſſus fuerit, ut os inde abſtrahatur. xv^cim. ſolidis ei emendetur. Si groſſus nervus inciſus fuerit, & mederi poteſt. xii^cim. [1] ſolidi e-

1. *F.* ſolidis emendetur.

mendentur. Si autem claudus fuerit propter inciſionem nervi, ita ut ſanari non poſſit. xxx^ta. i. minores ſolidis emendetur. Si delicatiores nervi inciſi fuerint. vi. ſol. emend. Si cui nervi & venæ ſuper collum ita incidantur, ut non poſſit collum erigere, & tamen ſic deformatus vivat, centum ſolidi ei dentur pro emendatione, niſi ſapientes majorem illi rectitudinem judicent.

Si quis alii arma ſua præſtiterit, & ille, cui præſtita ſunt, inde hominem occiderit: ipſe, qui arma præſtitit, tertiam partem pretii & forisfacturæ perſolvat; aut ſe purget, quod non fuit conſilium nec voluntas ejus.

Si canis hominem dilaceraverit aut occiderit, prima vice ille, cujus canis eſt, ei emendet. vi. ſol. & ſi pro hoc eundem canem paverit. xii^cim. ſolidos perſolvat. [1] Tertio vero vice ſi idem fecerit: dominus ejus. xxx^ta. ſol. emendet. Et quamvis canis in tali facto perierit, tamen emendatio perſolvatur. Quod ſi canis adhuc plura his mala peregerit, & ſupradictus dominus illum adhuc retinuerit: emend. plenum pretium ejus cui malum fecerit, ſive ſit violatio cicatricis, ſive ſit aliud.

Pretium hominis, quem ſuperius nominavimus, ceorlman, ſecundum legem Merciorum ſunt. cc^ti. ſolidi: liberalis hominis, id eſt, þegenes, pretium ſexies tantum, id eſt, duodecies.

1. *F.* tertia.

c. ſo-

c. ſolidi. Sexies autem tantum erit ſimplum pretium regis, hoc eſt. cc^{ti}.xx. lib^{s}. Tantum ſecundum juſticiam eſt pretium regis, ſed propter excellentiam regiæ dignitatis, convenit iterum tantundem dare. Parentes regis juſte debent habere ſimplum pretium ejus, & populus aliud.

Sacramentum liberalis hominis,quem quidem Angli vocant ᵹpelꝑehænðe, debet ſtare, & valere juramentum ſex villanorum, quia pretium ejus eſt, id eſt, pepeᵹelð, ſex villanorum.

Sacramentum presbiteri, regulariter viventis, tantundem valet, ſcilicet ſicut liberalis hominis, propter ſeptem eccleſiaſticos ordines. Septem enim dona ſunt Spiritus Sancti: & ſepties presbiteri & alii ſervi Dei in eccleſiis debent cotidie deum laudare, & pro populo Chriſtiano interv[e]nire. Et propterea quiſquis talibus nocere cupit, aut fecit, oportet eum ſeptupla emendatione illud emendare. Et ſi aliquis preſbiterum occiderit, excepto ejus juſto pretio pro uno quoque ordine. xx^{ti}. ſol$^{\overline{}}$ emendet, videlicet ad ordinem oſtiarii. xx^{ti}. ſol$^{\overline{}}$ Item ad exorciſtam iterum. xx^{ti}. ſol$^{\overline{}}$ & ſic per ordinem uſque tranſeat presbiteratum. Iſtæ ſeptem libræ pro ſeptem ordinibus erunt extra pretium, quod dicitur pepeᵹelð, & erunt juſte epiſcopi & pauperum.

[Fol. 78

Cap. 27.

R. I. Iſtæ ſunt conſuetudines regum inter Anglos.

Omnes rectitudines civitatum, & paſtum ſuum cum omnibus rebus quæ ad illum paſtum pertinent. Carta alodii, ad æternam hereditatem. Forisfactura alodii, & pretium eorum qui habent alodium, quando ita profunde forisfaciunt ſe ipſos. Forisfacta belli, quod Angli vocant ꝼeꝛꝺpiꝛe, in terra * omiu ſuorum. Paſtio proclamati exulis, quod Angli dicunt be bodenes vt laȝe. Paſtio etiam latronum latitantium in ſilvis, qui ſpoliant & occidunt alios, quos Angli vocant ꝼleman. Omnis latro extra proclamatus, vita aut pretium publici latronis, invaſio domus vel curiæ, quod dicitur piht hāꝼocne. ſi ille qui fecerit proclamatus fuerit extra terminos ſuos, tunc ſi venerit ad emendationem, rex illam habebit. Fractionem etiam pacis quod dicitur ȝꝛiþbꝛece, ſi pax ex parte regis præcipitur in comitatu vel in hundredo, qui poſt illam fregerit, regi emendabit. Emendatio fracti pontis in via regia. In terra omnium ſecundum antiquam conſuetudinem fractæ pacis eccleſiæ, emendatio erit communiter regis & epiſcopi. Et multas alias conſuetudines habet rex, quæ ſibi conveniunt.

* i. hominum.

Qui

Qui diviſionem habet juxta terram regis, claudat contra regem aut cuſtodiat, aut dilectione aut pretio adquirat ſi voluerit aliquam commoditatem in terra illa habere. Antiqua conſuetudo fuit, ut omnis eccleſiaſtica & ſecularis emendatio communis erat regi & epiſcopo. Hoc etiam debet quiſque ſcire, quia ſi pro aliqua forisfactura, quæ ad deum pertineat, accipitur pecunia ab epiſcopo, vel ab aliquo alio, epiſcopus debet eandem pecuniam diſtribuere eccleſiis & pauperibus. Comitis rectitudines ſecundum Anglos iſtæ ſunt communes cum rege: tertius denarius in villis ubi mercatum convenerit, & in caſtigatione latronum, & [1] comitales villas quæ pertinent ad comitatum ejus, & conſuetudines liberalium hominum dupplici-
ter [omnes habere, videlicet duplicem mundam, duplicem manbote, & forisfacturam; duplex etiam habere debet pretium, id eſt, pepe. In lege Cantia, eccleſia Chriſti & rex & archiepiſcopus habent ſimilem & æque carum deſpectum, quod Angli dicunt munðbjece. Et in illa lege pecunia archiepiſcopi undecies reddetur, pecunia autem regis non reddetur niſi novies. [Fol. 79.

Alius archiepiſcopus & filius regis de legali conjuge habent ſimilem ſecularem rectitudinem in multis rebus, hoc eſt, in deſpectu, in emendatione hominis occiſi, quod dicitur manbote, & in multis aliis diverſis rebus, id eſt, pepe pretio

1. Sic.

tio reddendo, & forisfactura utroque æque magnum & carum.

Epiſcopus & comes habent multas ſeculares leges æquales, & jam omnia olim idem habuerunt propter excellentiam ordinis, Epiſcopi inprimis eccleſiaſticam correctionem, & Chriſtianam dominationem ſuper omnes quos debent docere, & ante judicium Dei eos ducere & præire. In multis tamen locis ſecundum juſticiam in ſua propria terra & in ſuis villis debent habere conſtitutionem hundredi, quod Angli dicunt hundpæd ꝛetene, & pretium latronum infra Terminos eorum, & infectam invaſionem quod Angli dicunt vnpoꝛhtꝛe hamꝛocne, & toll, & team, & correctionem latronum, quouſque ſit condemnatus ad mortem. Sic etiam monetarios, & pundæper vel ponderatores, & loca judiciorum ferri aut aquæ, proprias menſuras & pondera, & multas varias conſuetudines, quas ſtatuerunt qui dei honorem amaverunt.

In Margine manu recenti: Vide Leges Saxonice in hujusce Codicis fol. 93.

× Antiqua lex Anglorum fuit, quod gens illorum & conſuetudines in honore tenebantur, & per conſilium dabantur cuique ſecundum menſuram cujuſque, comiti & villano liberali & ſubliberali. Et ſi villanus ita creviſſet ſua probitate, quod pleniter haberet quinque hidas de ſuo proprio [1] alodii, & [2] eccleſia propriā, & clocarium, & coquinam, & portam, ſedem & privatum profectum in aula regis: tunc de inde

ecclesiam

1. Sic. 2. *F.* eccleſiam.

erat

erat dignus honore liberalitatis, quod Angli dicunt ðegenrciper puꝑe. Si autem liberalis homo, id eſt, ðegen, ita profeciſſet, ut regi ſerviſſet, & vice ſua equitaret in miſſiatico regis; [1] his talis ſi haberet alium ſub ſe, qui ad expeditionem regis quinque hidas teneret, & in aula regis ſuo domino ſerviſſet, & ter nuntius domini ſui regem adiſſet; [1] his inquam talis de hinc poteſt pro domino ſuo præjurare juramentum, quod ſupra nominavimus ꝓop aþ, in diverſis rebus, ubicunque opus eſt. Qui autem talem non haberet, per ſemet ipſum id faceret, aut careret. Et ſi liberalis homo ita aſcendiſſet, ut comes fieret, habebat omnes rectitudines ſuas ſicut comes. Si mercator ter mare tranſiiſſet ſuo proprio ſumptu, talis de inde erat liberalitate dignus, quod dicunt ðegen þihter puꝑe. Ita etiam & clericus qui diſcendo tantum profecerat, ut ordines haberet, & in caſtitate Chriſto ſerviret: [1] his tunc judicabatur jure in omnibus liberalitatem habere debere. Et ſi contigerit aliquem nocuiſſe ordinato aut peregrino: tunc rex & epiſcopus juſte quam citius poſſunt hoc debent emendare.

Cornu bovis perſolvitur decem denariis, & vaccæ duobus denariis. Cauda bovis perſolvitur ſolido uno, & vaccæ perſolvitur quinque denariis. Oculus bovis perſolvitur quinque denariis, & vaccæ quatuor.

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1. Pro, *ii.*

Cap. 28.

[Fol: 80-81. In Margine ab Ed: Dearing. Leginus Hujuſmodi Decreta ſunt in Archaionom: W. Lamb: P. 125.

[Leges Willelmi Regis, quas vide apud Wm. Lamb. pag. 125. atque in Seldeni Spicilegiis ad Eadmerum pag. 189.

Cap. 29.

[Fol: 82-87. Ex excerptionibus ex Decretis Pontificum, qualis Accusatores accipiantur & quales non accipiantur. RI.

[Decreta quædam Pontificum quales accuſatores accipiantur & quales non.

Cap. 30.

[Fol: 88-R.I. 93. (*) In apice fol: 80. Sic Scripſit: Leginus ab Ed: Dearing. Habentur fere omnia quæ ſub hâc Rubricâ ſequuntur in Chronico Jo: Brompton Cabinè Hiſt: Angl: Scriptores X Col: 852. & in Margine, An Leges hæ per Ethelbertum conſtitutæ: E. D. M. B. 1652.

[Judicia civitatis Lundoniæ.(*)

Memorand. 12. ſunt ibi capita, foliis quinque, Saxonica lingua, deſcriptu digna.

Cap. 31.

R.I. In margine, manu recentiori deſunt hæc in Chronico Jo: Brompton, ſed habentur in Concil: H. Spelman V: 1 p. 406 & in libro inſcripto The Treaſure of Antient & modern times. V: 1. P. 519. & Cabinè Fol: hujuſce Libri. 79. 6.

Be leoðe ȝeþineðum. ⁊ laȝe.

Hit pæȝ hpilum on Enȝla laȝum. þ leoð ⁊ laȝu þon beȝeþeniðum. ⁊ ða pæþon leoð pitan peonð ȝciper pýnðe ælc be hiȝ mæðe. Eonl. ⁊ ceonl. ðeȝen. ⁊ ðeoðen. ⁊ ȝiȝ ceonl ȝeþeah þ he hæȝ ðe ȝulice ȝiȝ hiða aȝeneȝ landeȝ. ciȝican. ⁊ kýcenan. bell huȝ. ⁊ buȝh ȝeat. ȝetl. ⁊ ȝunðeþnote on cýnȝeȝ healle. ðonne pæȝ he ðanon ȝonð þeȝen nihteȝ peonþe. ⁊ ȝiȝ ðeȝen ȝeþeah. þ he ðenoðe Lýnȝe. ⁊ hiȝ naðȝteȝne naðon hiȝ hineðe. ȝiȝ he þon hæȝðe þeȝen ðe

ðe him ꝑilizðe ðe to cinzeſ ut paꝑe ꝑiꝑ hiða hæꝑ-
ðe. ⁊ on cinzeſ ſele hiꝑ hlaꝑonðe ðenoðe. ⁊ ðꝑipa
mið hiꝑ æꝑenðe zeꝑone to cinze. ſe moꝑte ꝓÿððan
mið hiꝑ ꝓonaðe hiꝑ hlaꝑonð aꝑꝑelian æt miꝑtlicon
neoðan. ⁊ hiꝑ onꝑpæce zenæcan miðꝑihte. ꝑpa hpæꝑ
ꝑpa he ſceolðe. ⁊ ſe ðe ꝑpa zeðozenne ꝓon pÿnhtan
næꝑðe. ꝑꝑone ꝓon ꝓÿꝑne æꝑteꝑ hiꝑ ꝑihte oððe
hiꝑ ðoloðe.

⁊ zif þezen zeþeah þ he peaꝑð to eoꝑle. ðonne
pæꝑ he ꝓÿððan eoꝑl ꝑihteꝑ peoꝑðe.

⁊ zif maꝑꝑepe ze ðeah þ he ꝓepðe þꝑize oꝑeꝑ pið
ꝓæ be hiꝑ aꝥenū cꝑæꝑte. ſe pæꝑ þonne ꝓÿððan þezen
ꝑihteꝑ peoꝑðe.

⁊ zif leoꝑnepe zeþeh ðuꝑh laꝑe þ he haþ hæꝑðe.
⁊ þenoðe Xpe. ſe pæꝑ ðonne ꝓÿþþan mæðe. ⁊ munðe
ꝑpa micelꝑe. pÿꝑðe. ꝑpa ðæꝑ to ze bÿꝑeðe. buton
he ꝓoꝑ poꝑhte. þ he þæꝑe haþ note notian ne moꝑte.
⁊ zif ze puꝑðe þ man zehaðeðū oððe æl þeoðizum
ahpaꝑ ꝑeðeꝑoðe poꝑðeꝑ oððe peoꝑceꝑ. ðonne ze-
bÿꝑeðe cinze. ⁊ biꝑceope ðæt hiz þ bettan. ꝑpa hiz
naþoꝑt mihton.

Cap. 32.

Be peꝑ zÿlðe.

R. I.

[v. apud Lamb. in priſcis legibus. pag. 71.

[Fol: 94.

In Margine ab Ed: Seering.
Vide has Constitutiones apud W: Lamb. p. 71.

Cap. 33.

Be piꝑ manneꝑ bepeðdunze.

R. I.

In Margine, manu recen-
tiori.

Ꝥiꝑ man mæðan oððe piꝑ peððian pille. ⁊ hiꝺ ꝑpa
hiꝑe. ⁊ ꝑꝑeondan zelicize. ðon iꝑ ꝑihte ðæt ſe

Quæ sequuntur ad finem desiderantur apud Joh: Bromton. sed extant inter Leges Edmundi Regis apud Lamberitum, atq; Carmen Magicum, quod incipit ab istis, Gif seoh sÿ undep-
ſtumen &c.

Bryðguma æfter Godef rihte. ⁊ æfter porold ge-
ryrnu̅ æneft behate. ⁊ onpedde rylle ðam ðe hine
fop fpnecan rynd. ðæt he onða piran hine ge op-
nige ðet he hý æfter godef rihte healdan pille fpa
pæn hif pif fceal. ⁊ abopgian hif fpind ðæt. Æfter
ðam if pitanne hpam ðæt fortep lean ge býrige.
peddige fe bryðguma æft þæf. ⁊ hit abopgian hif
fpýnd. Don̄ rýðdan cýþe fe bryðguma hpæf fe
hine geunge pið ðam ðet heo hif pillan geceofe. ⁊
hpæf he hine geunge gif heo læng rý ðon̄ he.

Gif hit fpa gefopfpopd bið þon̄ if riht ðæt heo
rý healfef ýnfef pýnðe. ⁊ ealleſ gif hif cild gemæne
habban bute heo eft pæn ceofe. trymme he eal mid
pedde þæt þæt he be hate. ⁊ abopgian fpýnd þ. Gif
hý ðonne ælcef þingef fam mæle beon. ðon fon ma-
gaf to. ⁊ peddian heopa magan to pife. ⁊ to riht
life ðam ðe hine gifnde. ⁊ fo to þa̅ bopge fe ðe
ðæf peddef paldend rý. Gif hý man ðon̄ vt of lande
lædan pille on oðfef þegnef land. þon̄ bið hine næd
ðæt fpýnd ða fopfpopd habban[ðæt hine man nan
poh to nedo. ⁊ gif heo gylt gepýrnce ðæt hý moton
beon bote nýhft. gif heo næfð of hpam heo bete
æt ðam giftan fceal mæfre pfeoft beon mid rihte
fe fceal mid godef bletfunge heopa ge fomnung̃
s̄ s̄
g dephan on ealne g rundfulnefre. Fæl if eac to
pafnianne þæt man pite ðæt hý ðuph mægfibbe to
ge længe ne beon. þe læf ðe man eft tpæme ðæt
s̄
man æf apoh to fomne gðýðan.

Gif feoh fý vndef numen. gif hit fý hoff find
on hif feotefe. oðde on hif bridelf. Gif hit fý
ofef feoh find on þæt hoffec. ⁊ ontend þheo can-
dela. ⁊ dnýp on ðæt offec. pæx ðnipa ne mæg hit
ðe

[Fol. 95.

In margine, manu recentiori, Carmen seu Incantatio pro Pecudib⁹ fascinatis.

ðe manna ꝓop helan. Lir hit ꝛý inopꝼ ꝛinʒ on ꝓeopep healꝓa ðæꝛ huꝛep. ⁊ æne on middan.

Crux Chriſti reducat. Crux Chriſti per furtum periit: inventa eſt. Abraham tibi [1] ſanitas, vias, montes concludat, Job & flumina ad judicii ligatum perducat.

Judeaꝛ Xp̄i ahenʒan ðæt him com to pite. ꝛpa ꝛtꝓanʒum. ʒedýdon heom ðæda þa pýnꝛtan hý ðæt ðꝓoꝛe ꝓoꝛ ʒuldon hælon hit him to heaꝓme mýclum. ⁊ heo hit naꝓoꝛ helanne mihton.

Hit be cpæþ. ⁊ be cpæl ꝛe ðe hit ahte mid ꝓullan ꝓolc ꝓihte ꝛpa ꝛpa hit hiꝛ ýldꝓan mid ꝓeo. ⁊ mid ꝓeoꝓe ꝓihte beʒeatan. ⁊ letan. ⁊ læꝛdan ðam to ʒepealde ðe hý pel vþan. ⁊ ꝛpa ic hit hæbbe ꝛpa hit ꝛe ꝛealde ðe to ꝛýllanne ahte vnbꝓýde. ⁊ vnꝓoꝓboden. ⁊ ic aʒnian pýlle to aʒenꝓe æhte ðæt ðæt ic hæbbe. ⁊ næꝛꝓe ðæt ýntan ne plot. ne ploh. ne tuꝓꝛ. ne toꝛt. ne ꝓuꝓh. ne ꝓot mæl. ne land. ne læꝛe. ne ꝓepꝛc. ne mepꝛc. ne ꝓuhnepu. pudeꝛ ne ꝓeldeꝛ. landeꝛ ne ꝛtꝓandeꝛ. pealteꝛ ne pæteꝓeꝛ. butan ðæt læꝛte ðæ hpile ðe ic libbe. ꝓoꝓ ðam inꝛe tinan on liꝛe ðe æꝛꝓe ʒe hýꝓde ðæt man cpýdde oþþon cꝓaꝓode hine on hundꝓede oþþon ahpaꝓ on ʒe mote on ceapꝛtope oððe on cýꝓic paꝓe ða hpile ðe he liꝛde vnꝛac he pæꝛ on liꝛe beo on leʒeꝓe ꝛpa ꝛpa he mote. do ꝛpa ic læꝓe beo ðe be þinu. ⁊ læt ine be minu ne ʒýnne ic ðineꝛ ne lædeꝛ ne landeꝛ. ne ꝛace ne ꝓocne. ne ðu mineꝛ ne ðæꝓꝛt ne mýnte ic ðe nan ðinʒ.

Cap. 34.

[Inſtitutiones Henrici Regis.

R.I. [Fol. 96.

Anno incarnationis dominicæ. m. ci. Henricus, filius Willelmi regis, poſt obitum fratris

In margine, manu recentiori.

Habentur Inſtitutiones Hen. I. apud Matt. Paris p. 55. ab. E. B. ſcriptum.

1. F. *ſemitas.*

fratris ſui Willelmi Dei gracia rex Anglorum omnibus fidelibus ſalutem. Sciatis, me dei miſericordia & communi conſilio baronum totius regni Angliæ ejuſdem regem coronatum eſſe. Et quia regnum oppreſſum erat injuſtis exactionibus, ego, Dei reſpectu & amore quem erga vos habeo, ſanctam Dei eccleſiam inprimis liberam facio. Ita quod nec vendam, nec ad firmam ponam, nec mortuo archiepiſcopo, ſive epiſcopo, ſive Abbate, aliquid accipiam de dominico eccleſiæ, vel de hominibus ejus, donec ſucceſſor in eam ingrediatur. Et omnes malas conſuetudines, quibus regnum Angliæ injuſte opprimebatur, inde aufero. Quas malas conſuetudines ex parte hic pono.

Si quis baronum comitum meorum, ſive aliorum qui de me tenent, mortuus fuerit: heres ſuus non redimet terram ſuam, ſicut faciebat tempore fratris mei, ſed juſta & legitima relevatione relevabit eam. Similiter & homines baronum meorum juſta & legitima relevatione relevabunt terras ſuas de dominis ſuis.

Et ſi quis baronum, vel aliorum hominum meorum filiam ſuam nuptum tradere voluerit, ſive ſororem, ſive neptim, ſive cognatam, mecum inde loquatur. Sed neque ego aliquid de ſuo pro hac licentia accipiam, neque defendam ei quin eam det, excepto ſi[1] ea vellet jungere inimico meo. Et ſi, mortuo barone ſive alio homine meo, filia heres remanſerit: illam dabo conſi-

1. Sic.

conſilio baronum meorum cum terra ſua. Et ſi mortuo viro, uxor ejus remanſerit, & ſine liberis fuerit, dotem ſuam & maritationem habebit, & eam non dabo marito niſi ſecundum velle ſuum. Si vero uxor cum liberis remanſerit, dotem quidem & maritationem habebit dum corpus ſuum legitime ſervaverit, & eam non dabo niſi ſecundum velle ſuum. Et terræ & liberorum cuſtos erit, ſive uxor ſive alius propinquarius qui juſtius eſſe debeat. Et præcipio, ut barones mei ſimiliter ſe contineant erga filios & filias vel uxores hominum ſuorum.

Monetagium commune, quod capiebatur per civitates & comitatus, quod non fuit tempore regis Eduuardi, hoc ne amodo ſit omnino defendo. Si quis captus fuerit ſive monetarius, ſive alius cum falſa moneta, juſticia recta inde fiat.

Omnia placita, & omnia debita quæ fratri meo [debebantur condono, exceptis rectis firmis meis, & exceptis illis quæ pacta erant pro aliorum hereditatibus, vel pro eis rebus quæ juſtius aliis contingebant. Et ſi quis hereditate ſua aliquid pepigerat illud condono, & omnes relevationes quæ pro rectis hereditatibus pactæ fuerant. Et ſi quis baronum vel hominum meorum infirmabitur, ſicut ipſe dabit, vel dare diſponet pecuniam ſuam, ita datam eſſe concedo. Quod ſi ipſe præventus armis vel infirmitate pecuniam ſuam non dederit, vel dare diſpo- [Fol. 97.

diſpoſuerit, uxor ſua, ſive liberi aut parentes & legitimi homines ejus eam pro anima ejus dividant, ſicut eis melius viſum fuerit. Si quis forisfecerit, non dabit vadium in miſericordia pecuniæ, ſicut faciebat tempore patris mei vel fratris mei, ſed ſecundum modum forisfacti ita emendabit, ſicut emendaſſet retro à tempore patris mei in tempore aliorum anteceſſorum meorum. Quod ſi perfidiæ vel ſceleris convictus fuerit, ſicut juſtum fuerit, ſic emendet.

Murdra etiam retro ab illo die, [1] qua in regem coronatus fui, omnia condono. Et ea quæ amodo facta fuerint, juſte emendentur ſecundum lagam regis Eduuardi.

Foreſtas omni conſenſu baronum meorum in manu mea retinui, ſicut pater meus eas habuit.

Militibus qui per loricas terras ſuas defendunt, terras dominicarum carrucarum ſuarum quietas ab omnibus gildis & omni opere, proprio dono meo concedo, ut ſicut tam magno allevamine alleviati ſunt, ita ſe equis, & armis bene inſtruant ad ſervitium meum, & ad defenſionem regni mei. Pacem firmam in toto regno meo pono & teneri amodo præcipio.

Lagam Eduuardi regis vobis reddo, cum illis emendationibus quibus pater meus eam emendavit conſilio baronum ſuorum. Si quis aliquid de rebus meis, vel de rebus alicujus poſt obitum Willelmi regis fratris mei cepit, totum

1. Sic.

cito

cito ſine emendatione reddatur. Et ſi quis inde aliquid retinuerit, ille ſuper quem inventum fuerit, michi graviter emendabit. Teſtibus M. Lundoniæ epiſcopo, & Gundulfo epiſcopo, & Willelmo electo epiſcopo, & Henrico comite, & Sim̄ comite, & Waltero Giffardo, & Rodberto de Monfort, & Rogero Bigoto, & Henrico de portu apud Londoniam, quando fui coronatus.

Cap. 35.

Excommunicatio.

R.I. Fol. 98.

EX auctoritate Dei omnipotentis patris, & filii, & ſpiritus ſancti, & ſanctorum canonum, ſanctæque & intemeratæ virginis dei genitricis Mariæ atque omnium cœleſtium virtutum, Angelorum, Archangelorum, Thronorum, Dominationum, [1] poteſtatuum, Cherubin, ac Seraphin, & ſanctorum Patriarcharum, Prophetarum, & omnium Apoſtolorum & Evangeliſtarum, & Sanctorum Innocentum qui in conſpectu agni ſoli digni inventi ſunt canticum cantare novum, & ſanctorum Martyrum, & ſanctorum Confeſſorum, & ſanctarum Virginum, atque omnium ſimul ſanctorum & electorum Dei, Excommunicamus & anathematiza-

vel os s vel os s

mus hunc furem, vel hunc malefactorem, N.

1. Sic.

&

& à liminibus ſanctæ Dei eccleſiæ ſequeſtramus,
vel i n
ut æternis ſuppliciis cruciandus mancipetur cum
Dathan, & Abiron, & cum his qui dixerunt do-
mino deo, recede à nobis, ſcientiam viarum
tuarum nolumus; & ſicut aquâ ignis extingui-
vel eorum
tur, ſic extinguatur lucerna ejus in ſecula ſe-
n
culorum, niſi reſipuerit, & ad ſatisfactionem
n os
venerit. Amen. Maledicat illum deus pater,
os
qui hominem creavit. Maledicat illum Dei fi-
lius, qui pro homine paſſus eſt. Maledicat il-
os
lum ſpiritus ſanctus, qui in baptiſmo effuſus eſt.
os
Maledicat illum ſancta crux, quam Chriſtus pro
noſtra ſalute hoſtem triumphans aſcendit.
os
Maledicat illum ſancta Dei genitrix & perpetua
os
Virgo Maria. Maledicat illum ſanctus Michael,
animarum ſuſceptor ſacrarum. Maledicant il-
os
lum omnes Angeli & Archangeli, principatus
& poteſtates, omniſque militia cœleſtis exer-
os
citus. Maledicat illum Pt riarcharum & Pro-
pheta-

os
phetarum laudabilis numerus. Maledicat illum ſanctus Johannes præcurſor & Baptiſta Chriſti
os
præcipuus. Maledicant illum ſanctus Petrus, & ſanctus Paulus, atque ſanctus Andreas, omneſque Chriſti Apoſtoli ſimul & ceteri diſcipuli, quattuor quoque Evangeliſtæ qui ſua prædicatione mundum univerſum converterunt. Male-
os
dicat illum cuneus Martyrum & Confeſſorum mirificus, qui Deo bonis operibus placitus in-
os
ventus eſt. Maledicant illum ſacrarum Virgi- [Fol. 99.
num chori, quæ mundi vana cauſa honoris Chriſti reſpuenda contempſerunt. Maledicant
os
illum omnes ſancti qui ab initio mundi uſque in finem ſeculi Deo dilecti inveniuntur. Male-
os
dicant illum cœli & terra & omnia ſancta in
i n n
eis manentia. Maledictus ſit ubicunque fuerit, ſive in domo, ſive in agro, ſive in via, ſive in ſemita, ſive in ſilva, ſive in aqua, ſive in eccle-
i n
ſia. Maledictus ſit vivendo, moriendo, manducando, bibendo, eſuriendo, ſitiendo, jejunando, dormitando, dormiendo, vigilando, ambulando, ſtando, ſedendo, jacendo, operando, qui-

eſcendo, mingendo, cacando, flebotomando.

i n

Maledictus ſit, in totis viribus corporis. Male-

i n i n

dictus ſit, intus & exterius. Maledictus ſit in

i n i n

capillis. Maledictus ſit in cerebro. Maledictus ſit in vertice, in temporibus, in fronte, in auriculis, in ſuperciliis, in oculis, in genis, in maxillis, in naribus, in dentibus mordacibus, in labris ſive molibus, in labiis, in gutture, in humeris, in harmis, in brachiis, in manibus, in digitis, in pectore, in corde, & in omnibus interioribus, ſtomacho tenus, in renibus, in inguinibus, in [1] infemore, in genitalibus, in coxis, in genubus, in cruribus, in pedibus, in articulis, &

i n

in unguibus. Maledictus ſit in totis compaginibus membrorum, à vertice capitis uſque ad

vel illis

plantam pedis, non ſit in eo ſanitas. Male-

os

dicat illum Chriſtus filius dei vivi toto ſuæ ma-

illos

jeſtatis imperio, & inſurgat adverſus eum cœlum cum omnibus virtutibus quæ in eo moven-

os n

tur, ad damnandum eum niſi penituerit, & ad

n

ſatisfactionem venerit. Amen. Fiat. Fiat. Amen.

1. Sic.

Ex-

Excommunicatio. R. I.

Auctoritate Dei patris omnipotentis, & filii, ſpiritus ſancti, & beatæ dei genetricis Mariæ, omniumque ſanctorum, & ſanctorum canonum excommunicamus, anathematizamus, & à liminibus ſanctæ matris eccleſiæ ſequeſtramus illos malefactores N. N. conſentaneos quoque vel participes, & niſi reſipuerint, & ad ſatisfactionem venerint, ſic extinguatur lucerna eorum [ante viventem in ſecula ſeculorum. Fiat. Fiat. Amen. [Fol. 100.

Cap. 36.

[Ðiſ ỳſ Angel Cỳnneſ Cỳne Cỳnn þe hep ge meaſcoð iſ. R. I. [Fol. 101.

Adam pæſ ſe æreſta man. ⁊ he gefætnode Ðeð. ⁊ Ðeð gefætnode Enoſ. ⁊ Enoſ gefætnode Kainan. ⁊ Kainan gefætnode Malaleel. ⁊ [1] Maleel gefætnode Iared. ⁊ Iared gefætnode Enoch.

Æfteſ Enoch pæſ Matuſalam. þa pæſ Lamech. þa pæſ Noe. þa pæſ Sem. þa pæſ Ðcỳſ. ſe pæſ in ðam ancken geboran.

Ða pæſ Bedpig. ða pæſ Apala. ða pæſ Haþra. ða pæſ Iteſman. ða pæſ Heſemod. ða pæſ Sealdra. ða pæſ Beap. ða pæſ Teþra. ða pæſ Leata. ðe ne ða hæþena punþe don foſ god.

Ða pæſ Lodpulf. ða pæ Finn. ða pæſ Fniþepulf. ða pæſ Fnealaf. ða pæſ Fniþepold. ða pæſ Foden.

Ða pæſ Bældag. ða pæſ Bnand. ða pæſ Fniþegan.

1. Sic.

ðа pæȝ Fneapine. ðа pæȝ Fiȝ. ðа pæȝ Lepiȝ. oȝ ðam Bnittaȝ clýpeðan ðæt lanð Lepiȝ.

Ða pæȝ Eȝla. ðа pæȝ Eleȝa. ðа pæȝ Lenðic. ðа pæȝ Lneoða. ðа pæȝ Lýnnic. ðа pæȝ Leaplin. ðа pæȝ Luðpine. ðа pæȝ Luþa. ðа pæȝ Leolpolð. ðа pæȝ Lenneð. ðа pæȝ Inȝelð. ðа pæȝ Eoppa. ðа pæȝ Eaȝa. ðа pæȝ Ealhmunð. ðа pæȝ Ecȝbnýht. ðа pæȝ Aþulf. ðа pæȝ Ælfneð. ðа pæȝ Eaðpeanð. ðа pæȝ Eaðmunð. ðа pæȝ Eaðȝan. ðа pæȝ Æþelneð. ðа pæȝ Eaðponð.

Cap. 37.

L. Fol. 102. R. I. { L¹ Hæc ſunt genealogiæ per partes Britanniæ Regum regnantium per diverſa loca.

In margine manu recenti: Nota. Memd. Cantianos & Weſtſaxones placuit deſcribere, *viz.*

L. Fol. 103.

LÆþelbeȝt, Fihtneðinȝ.
Fihtneð, Ecȝbehtinȝ.
Ecȝbeht, Æȝconbehtinȝ.
Æȝconbýht, Eaðbalðinȝ.
Eaðbalð, Æþelbehtinȝ.
Æðelbeȝt, Eomnicinȝ.
Eomnic, Eoȝinȝ.
Eoȝe, Ocȝinȝ.
Ocȝa, Henȝeȝtinȝ.
Henȝeȝt, Fitanȝinȝ.
Fitta, Fiþȝilfinȝ.
Fiþȝilf, Fæȝðæȝinȝ.
Fæȝðeȝ, Foðinȝ.
Foðen, Fnealaȝinȝ.

1. Sic.

Eað-

Eadpeard, ⁊ Eadmund, ⁊ Æþelred Æðelingaſ ſýndon Eadgareſ ſuna Cýningeſ.

Eadgar Eadmunding.
Eadmund Eadpeding.
Eadpeard Ælfreding.
Ælfred Aþolfing.
Aþulf Ecgbýhting.
Ecgbriht Ealhmunding.
Eallmund Eaving.
Eava Eopping.
Eoppa Ingelding.

Ingeld pæſ Inæſ broþor peſt Seaxna Cýningeſ. ⁊ he heold riice vii. ⁊ xxx. pintra. ⁊ he getimbrade þ beorhteſtmýnſtep æt Clærtingbýrig, ⁊ æfteſ ðam ſýnde to Sce Petreſ ⁊ ðæſ hiſ ſeoſh afealde. ⁊ on ribbe geſeſt. ⁊ hi * begen broþra paſeon Cenredeſ ſuna. Cod: 104

* Forte, tpegen.

Cenred pæſ Ceolpalding.
Ceolpald Cuþing.
Cuþa Cuþþining.
Cuþþine Ceaplining.
Ceaplin Cýnricing.
Cýnric Cneoding.
Cneoda Cenbicing.
Cenbic Cleſing.
Cleſa Cſling.
Cſla Cegirling.
Cegir Pirſing.
Pirg Fneapining.
Fneapine Fneoþegaring.
Fneoþegar Branding.
Brand Bældæging.

Bældæg

Bældæg Fodening.
Foden Fnealaſing.
Fnealaſ Finning.
Finn Godulfing.
Godulf Eating.
Eata Teppaſing.
Teppa Beaping.
Beap Scealdpaging.
Scealpa Hepemoding.
Hepemod Hejmanning.
Hejman Hapfaing.
Hadna Hpalaing.
Hpala Bedpining.
Beadpig Sceafing.

Se Scef pæf Noef funu, ⁊ he pæf innan dæne eafce gebopen.

Noe pæf Lamechef funu. Lamech Maþufalemÿf. Maþufalem pæf Enochef. Enoch Iaped. Malalehel. Laino. Enof. Et Adam primus homo. Et pater omnium qui eſt Chriſtus.

Vide ad calcem hujus Libri P. 424.

Cap. [1] 40.

Fol. 119. R. I. INCIPIUNT [2] privilegia eccleſiæ Sancti Andreæ Hrofenſis conceſſa à tempore Ethilberhti regis, qui fide Chriſtiana à beato Auguſtino ſuſcepta, eandem Æccleſiam conſtrui fecit.

Regnante in perpetuum domino noſtro Iheſu Chriſto ſalvatore, menſe [3] Aprilio, ſub die IIII.

1. Sic. 2. Vide Mon. Angl. Tom. I. p. 27. 3. Sic. kl.

kl. Maias, indictione VII. ego Æthelberhtus Rex filio meo Eadbaldo admonitionem catholicæ fidei optabilem. Nobis eſt aptum ſemper inquirere, qualiter per loca ſanctorum pro animæ remedio, vel ſtabilitate ſalutis noſtræ aliquid de portione terræ noſtræ in ſubſidiis ſervorum Dei devotiſſima voluntate debeamus offerre. Ideoque tibi, Sancte Andrea, tuæque eccleſiæ, quæ eſt conſtituta in civitate Hroſi breui, ubi præeſſe videtur Juſtus epiſcopus, trado aliquantulum telluris [1] mei. Hic eſt terminus mei doni. Fnam ſuþgeate peſt and langeſ pealleſ oð noþþ lanan. to ſtnæte. ⁊ ſpa eaſt fnam ſtnæte oþ ðoððinȝ hỳnnan on ȝean bnað ȝeat. Si quis vero augere voluerit hanc ipſam donacionem, augeat illi dominus dies bonos. Et ſi præſumpſerit minuere aut contradicere, in conſpectu dei ſit damnatus & ſanctorum ejus, hic & in æterna ſecula, niſi emendaverit ante ejus tranſitum quod inique geſſit contra Chriſtianitatem noſtram. Hoc cum conſilio Laurentii epiſcopi & omnium principum meorum ſigno ſanctæ crucis confirmavi, eoſque juſſi ut mecum idem facerent. Amen.

in Margine, recentiori manu.

A. D. 610. data omnium antiquiſſima.

manu recentiori.

i. from Southgate weſt and longſt the walles to north lane, to ſtrete, and ſo eſt from ſtreete to Doddinghern lane, and then to Broad gate.

---

1. Sic.

Cap. 41.

R. I. De Stokes, quæ antiquitus vocabatur Andſcoheſham.

deest in Autographo } Edbert Rex ab anno. 726. ad an. 749.

deest in Autogr. } Alduulfus epiſcopus ab anno. 727. ad 740.

[Fol: 120

✠ IN nomine domini dei noſtri Iheſu Chriſti, ego Eadberht, rex Cantuariorum, donavi aliquam partem terræ pro remedio animæ meæ, atque indulgentia delictorum meorum, epiſcopatui beati Andreæ Apoſtoli, ac [1] venerabile viro Ealdulfo, ejus eccleſiæ antiſtiti, in regione quæ vocatur Hohg, in loco qui dicitur Andſcoheſham, id eſt, decem aratrorum, juxta æſtimationem provinciæ ejuſdem. Hujus [vero terræ poſſeſſionem ita prædicto epiſcopo largitus ſum, cum omnibus ad eam pertinentibus, id eſt, campis, ſilvis, pratis, piſcariis, ſalſilagine, atque omnibus utenſilibus ejus juxta notos terminos conſtitutos. Hoc quoque præcipimus, ut nullus præſumat propinquorum eorum vel ſucceſſorum eorum hanc donationem meam [2] minuere infringere quoquomodo. Si quis vero, quod non credimus, contra præceptum meum huic [3] donatione meæ malibolo animo contraire temptaverit, ſciat ſe in die judicii rationem deo redditurum, manentem tamen hanc cartulam nichilominus in ſua firmitate. Si quis vero magis defendere augere voluerit, addat deus bona ejus in terra viventium. Hanc quoque donationem meam

1. Sic. 2. Sic. 3. Sic.

ego

ego Eadberht, rex Cantuariorum, propria manu confirmavi, & ſignum ſanctæ crucis infixi; teſtes quoque idoneos [1] cõmites meos confirmari & ſubſcribere feci. Ego Vilbaldus cõmites meos confirmari & ſubſcribere feci. Ego Dimheahac cõmites meos confirmari & ſcribere feci. Ego Hosberth cõmites meos confirmari & ſcribere feci. Ego Nothbalth cõmites meos confirmari & ſcribere feci. Ego Banta cõmites meos confirmari & ſcribere feci. Ego Ruta cõmites meos confirmari & ſcribere feci. Ego Tidbalth cõmites meos confirmare & ſcribere feci.

Cap. 42.

Quomodo Alduulfus petierit confirmari hanc donationem. R. I.

✠ IN nomine domini dei ſummi. Ego Alduulfus Epiſcopus inprimis penitus ignoravi, quod à Dorouernenſis eccleſiæ præſuli & rege, [2] hac Kartula confirmata eſſe debuiſſet, poſtea agnovi, & tam diligenter poſtulavi ab Archiepiſcopo Nothelmo, & rege Aethilberhto, præſidente meo largitore Eadberhto, ut ipſi manu ſua hanc donationem corroboraſſent: & ſic in [3] metropolitano urbe perfecte compleverunt. Actum menſe April. indic. VI. anno ab

738. Lect. mi autogr.

1. Sic. 2. F. *hæc.* 3. Sic.

incarnatione Chriſti DCCXXXVIII. ✠ Ego Nothelmus gracia dei Archiepiſcopus teſtis conſentiens ſubſcripſi Kanonice. ✠ Ego Aethilbertus rex præfatam donationem ſigno ſanctæ crucis confirmavi. ✠ Ego Beornheard teſtis ſubſcripſi. ✠ Signum manus Tunan. ✠ Signum manus Balthardi. ✠ Signum manus Eanberhti.

least in Autogr. ad tunc Regis Eadberti frater, & tamen Rex dictus.

CAP. 43.

R. I. De unius navis libertate.

✠ IN nomine domini dei ſalvatoris noſtri Iheſu Chriſti. Si ea, quæ quiſque præcipienda à deo mercede hominibus [verbo ſuo largitur & donat, ſtabilia jugiter potuiſſent durare, ſupervacaneum videretur, ut litteris narrarentur ac fulcirentur. Sed dum ad probanda donata, ad convincendumque volentem donata infringere, nichil prorſus robuſtius eſſe videretur quam donationis manibus auctorum ac teſtium roboratæ, non inmerito plurimi petunt, ut, quæ eis conlata dinoſcuntur, paginaliter confirmentur. Quorum poſtulationibus tanto libentius tantoque promptius conſenſus præbendus eſt, quanto & illis, qui precatores ſunt, utilior res ſecundum hoc viſibile ſeculum nunc impertitur; & illis, qui conceſſores exiſtunt, pro impertito opere pietatis uberior fructus ſecundum inviſibile

[Sol: 121.

bile poſtmodum tribuetur. Quam ob rem ego Ethilbaldus, rex Merciorum, præſentibus litteris indico, me dediſſe pro anima mea Alduulfo epiſcopo, eccleſiæque beati Andreæ apoſtoli, quam gubernat, unius navis, ſive illa proprie ipſius, ſive cujuſlibet alterius hominis ſit, incenſum, id eſt, vectigal, michi & anteceſſoribus meis jure regio in portu Lundoniæ uſque hactenus competentem, quemadmodum manſuetudinem noſtram rogavit. Quæ donatio ut inperpetuum firma & ſtabilis ſit, ita ut nullus eam regum, vel optimatum, vel teloniariorum, vel etiam juniorum quilibet ipſorum in parte, aut in toto in irritum præſumat, aut poſſit adducere, manu proprio ſigno ſanctæ crucis ſubter in hac pagina faciam, teſteſque ut ſubſcribant petam. Quiſquis igitur id, quod pro anima mea donavi, aut donatum eſt, illibatum permanere permiſerit, habeat communionem beatam cum præſente Chriſti eccleſia atque futura. Si quis autem non permiſerit, ſeparetur à ſocietate non ſolum ſanctorum hominum, ſed etiam angelorum, manente hac donatione noſtra nichilominus in ſua firmitate. Actum menſe [1] Septembrio die indictione ii. anno regni noſtri. XVII. ✠ Ego Ethilbald rex ſubſcripſi. ✠ Ego Danihel epiſcopus ſubſcripſi. ✠ Signum manus Oba. ✠ Signum manus Sigibed.

in Margine manu recenti. Vectigal navis Lodoniæ ad Reges pertinebat.

1. Sic.

Cap. 44.

R.I. Confirmatio Beorhtuulfi regis Merciorum.

HOC etiam iterum confirmatum eſt à Beorhtuulfo, [1] regi Merciorum, in vico regali Uuerburgeuuic. Ego Berhtuulf, rex Merciorum, hanc meam donationem, & prædeceſſoris mei Aethilbaldi regis cum ſigno ſanctæ crucis confirmavi, his teſtibus conſentientibus, & quorum nomina hîc continentur, ad indulgentiam delictorum meorum [atque prædeceſſoris mei Aethilbaldi regis. Si quis autem ſucceſſorum meorum regum, aut principum, aut teloniariorum, hanc donationem noſtram infringere vel minuere voluerit, ſciat ſe ſeparatum à congregatione omnium Sanctorum in [2] tremendi die judicum, niſi prius digne emendaverit. Amen. ✠ Ego Berhtuulf rex Merciorum ſubſcripſi. ✠ Ego Ceolnod archiepiſcopus ſubſcripſi. ✠ Ego Sedrid regina ſubſcripſi. ✠ Ego Celred epiſcopus ſubſcripſi. ✠ Ego Tatnoth epiſcopus ſubſcripſi. ✠ Ego Hunberth dux ſubſcripſi. ✠ Ego Mucel dux ſubſcripſi. ✠ Ego Hunſtan dux ſubſcripſi.

Cap. 45.

✠ IN nomine domini noſtri Iheſu Chriſti. Omnem hominem, qui ſecundum deum vivit, & remunerari à deo ſperat & optat, oportet, ut

762.

1. Sic. 2. Sic.

ut piis precibus aſſenſum hilariter ex animo præbeat. Quoniam certum eſt, tanto facilius ea, quæ quiſque à deo popoſcerit, conſequi poſſe, quanto & ipſe libentius hominibus recte poſtulata conceſſerit. Quo circa ego Sigiraed, rex Cantiæ, tibi venerabili Eardulfo epiſcopo, ut diligenter poſtulaſti, aliquam particulam terræ juris mei, id eſt, quaſi unius & ſemis jugeri, in civitate Hrofi, ad augmentum monaſterii tui æternaliter poſſidendam concedo ac deſcribo, cum omnibus ſcilicet ad eam pertinentibus rebus. Hæc autem terrula ab aquilonali parte monaſterii tui jacet. Et pertingit uſque ad ſeptentrionalem murum præfatæ civitatis, intra terras videlicet quas antea ab oriente & occidente poſſediſti, & ideo hæc tibi ſatis accommoda, quia in medio jacebat. Si quis autem contra hanc donationem meam aliquando venire invido malivoloque animo temptaverit, ſit in præſenti ſeparatus à communione ſanctæ æccleſiæ Chriſti, & in futuro à ſocietate Sanctorum omnium ſegregatus. Manentem hanc Kartulam in ſua ſemper firmitate ſigno dominicæ crucis roboravi, & idoneos teſtes, ut & id ipſum facerent, adhibui. Actum indict. xv. anno dominicæ incarnationis. DCCLXII. ✠ Ego Sigiraed rex Cantˢ. hanc donationem meam ſigno ſanctæ crucis roboravi. ✠ Ego Eadberht rex Cantˢ. conſentiens propria manu confirmavi.

Regis nomen regulis appropriatum.

mavi. ✠ Ego Bregouuine archiepiſcopus conſenſi & ſubſcripſi. ✠ Ego Aldhuun abbas ſubſcripſi. ✠ Signum manus Suuithuun. ✠ Signum manus Aethilhuun. ✠ Signum manus Eſni. ✠ Signum manus Egbaldi. ✠ Signum manus Uuighaad. ✠ Signum manus Bunan. ✠ Signum manus Heabeorhti. ✠ Signum manus Tūdheah.

Cod. Hal. 123

Fijdheah.

Cap. 46.

R. I. De paſcuis porcorum xii. gregum.

IN nomine dei ſummi. Multi quidem in hoc ſeculo conſtitutionem & narrationem antiquorum pro hujus vitæ favore & concupiſcentia depravare conati ſunt, qui iſtius ærumni ſeculi laudem quærunt, & multo magis hominibus placere quam deo diligunt, ſicut ipſe procurator, nomine Uualhhun, contra epiſcopum Hrofenſis eccleſiæ ſine intermiſſione congreſſum diſcrimini fecit, circa porcorum paſcua in [1] ſilba, quæ appellatus eſt Caeſtruuarouualth. Ic-

✠

circo Ego Earduulfus, rex Cantuariorum, conflictionem eorum ad nichilum redigo, quia coram teſtibus & optimatibus meis concedo ad eccleſiam [2] Sanctæ Andreæ, pro remedio animæ meæ atque meorum [3] patruum xii. greguum

1. Sic. 2. Sic. 3. Sic.

por-

porcorum ad ſerbandum in publicis locis, id eſt, ut incoli nominandi dicunt. Holanſpic. alius Paetlanhryge. tercius Lindhryge. Hoc autem numerus XII. gregum in iſtis tribus partibus ſingulariter in uno quoque teneatur. Si quis vero, quod abſit, heredum meorum hanc donationem infringere aut minuere præſumat, ſciat ſe ab omnipotenti deo, & à ſanctorum Angelorum conſortio ſeparatum, & in æterna perditione damnatum, manente hac donatione mea, in ſua nichilominus firmitate perſeveret. Anno ab incarn Chriſti DCCLXII. indict^{s}. XV. ✠ Ego Earduulfus, rex Cantuariorum, ſupradicta omnia volens [1] confirmabi, & ſignum ſanctæ crucis impreſſi. ✠ Ego Cuthberchtus, gracia dei archiepiſcopus, ad petitionem Earduulfi epiſcopi conſenſi & ſubſcripſi. ✠ Ego Aethilberchtus, rex Cantiæ, conſenſi & ſubſcripſi. ✠ Ego Balthard conſenſi & ſubſcripſi. ✠ Ego Duunuualla ſubſcripſi. ✠ Ego Aethelhun ſubſcripſi. ✠ Ego Alidberht ſubſcripſi. ✠ Ego Ruta ſubſcripſi. ✠ Ego Folcuuine ſubſcripſi. ✠ Ego Uuiohtbrord ſubſcripſi. ✠ Ego Balthhard ſubſcripſi. ✠ Ego Badoheard ſubſcripſi. ✠ Ego Beagnoth ſubſcripſi. ✠ Ego Uualhhun ſubſcripſi.

Aldberht

1. Sic.

Cap. 47.

R.I. De Æſlingeham ſive Freondesberiam.

✠ Regnante inperpetuum Domino noſtro Iheſu Chriſto, ac cuncta mundi jura juſto moderamine regenti, Ego Offa, rex Merciorum, regali proſapia Merciorum oriundus, atque omnipotentis dei diſpenſatione ejuſdem conſtitutus in regem, conſiderans & recolens, quod vas electionis veraciſſimis innotuit verbis, quod iſtis temporibus inſtarent tempora periculoſa: iccirco unus quiſque de ſemet ipſo plenius poterit agnoſcere, quod quanto quis in hoc terreno habitaculo longiorem protraxerit vitam, tanto veraciora eſſe omnia quæ olim antiqui vates implenda eſſe prædixerunt. Iccirco neceſſarium duxi, ut, pro interceſſionibus plurimorum, pro venia meorum delictorum, & requie perpetua adipiſcenda animæ meæ, aliquid ex his, quæ michi largitor bonorum omnium Chriſtus dominus donare dignatus eſt, id eſt, terram aratrorum viginti in loco, cujus vocabulum eſt Aeſlingaham, quæ etiam jacet ad occidentalem partem fluminisMeduuuaeian,contigua [1] ipſo fluvio, cum univerſis terminis ſuis ad eam rite competentibus, cum campis, ſilvis, pratis, paſcuis, paludibus, & aquis, ſicut olim habuerunt comites & principes regum Cantiæ,

[Fol. 124.

1. Sic.

&

& cum omni tributo quod regibus jure competit, tibi venerabili Earduulfo, ſanctæ Hrofenſis eccleſiæ epiſcopo, libenter inperpetuum perdono. Et hoc cum conſenſu & licentia archiepiſcopi noſtri Bregouuini atque Heaberhti regis Cantiæ, & principum noſtrorum, ut poſſidendi vel vendendi, vel etiam tradendi cuicunque voluerit liberam per omnia habeat poteſtatem. Et quia pro ipſius terræ recompenſatione aliquam partem pecuniæ nobis fideliter, libenter optulit, ad promerendam non ſolum ſpecialiter michi à domino pietatem, ſed indulgentiam delictorum totius gentis noſtræ, humiliter dominicam exorantes clementiam, ut liberet nos à malignis ſpiritibus, & importunis & malis hominibus. Terminos vero hujus terræ ideo latius non ſcribimus, quia undique ab incolis abſque ullo dubitationis ſcrupulo certi ſunt. Quicunque vero ſequentium regum aut principum, aut aliquis ſeculari fretus poteſtate, hæc noſtræ definitionis ſcripta irrita facere, quod abſit, niſus fuerit, ſciat, ſe in præſenti vita domini benedictione eſſe privatum, & in [1] noviſſimo maledictione ſubjacere, ut à conſortio ſit ſeparatus Sanctorum, & cum impiis & peccatoribus flammis ultricibus eſſe damnandum, excepto ſi digna ſatisfactione emendare curaverint quod [iniqua temeritate depravarunt. [Fol: 125.
Manente hac cartula in ſua nichilominus firmitate, quam propria manu ſacro ſignaculo

1. Sic.

roborare curavi, & teſtes ut ſubſcriberent rogavi, quorum infra nomina aſſcripta tenentur. Scripta eſt autem hæc cartula in civitate Doroverni, anno dominicæ incarnationis. DCCLXIIII. ind. ii. ✠ Ego Offa, rex Merciorum, ſupra ſcriptam donationem atque emptionem ſigno ſanctæ crucis roboravi. ✠ Ego Bregouuinus archiepiſcopus, juxta petitionem clementiſſimi regis ante prædicti, conſenſi & ſcripſi. ✠ Ego Heaberhtus rex conſenſi & ſubſcripſi. Cohærent vero huic terræ in [1] commune ſaltu denberi. iii. Holanſpic, & Lindhrycg, & Pædanbrig. ✠ Ego Botuuini humilis abbas conſenſi & ſubſcripſi. ✠ Signum manus Eſne. ✠ Signum manus Uhtredi. ✠ Signum manus Broerda. ✠ Signum manus Eadbaldi. ✠ Signum manus Bertuualdi. ✠ Signum manus Bobba. ✠ Signum manus Cec. ✠ Signum manus Huuithyſe. ✠ Signum manus Eſne fratris ejus. ✠ Signum manus Badoheardi. ✠ Signum manus Egbaldi. ✠ Signum manus Suithhuni. ✠ Signum manus Eangeſli.

Berhtualdi.

Cap. 48.

R.I. Item de Aeſlingeham.

✠ IN nomine domini dei Salvatoris noſtri Iheſu Chriſti. Quanvis parva & exigua ſint, quæ pro [2] ammiſſis offerimus, tamen pius omnipotens

1. Sic. 2. Sic.

tens deus non quantitatem muneris, ſed devotionem offerentium ſemper inquirit. Qua de re ego Sigeredus, rex dimidiæ partis provinciæ Cantuariorum, tam pro animæ meæ remedio, quam pro amore omnipotentis dei, terram aratrorum. xx. quæ appellatur Aeſlingaham tibi reverentiſſimo epiſcopo Earduulfo ſanctæ Hrofenſis eccleſiæ, cum univerſis ad ſe pertinentibus campis, ſilvis, pratis, paſcuis, paludibus & aquis, & cum omni tributo, quod regibus inde dabatur, in poteſtatem, cum conſilio & conſenſu principum meorum, libenter inperpetuum perdono, ut poſſidendi, vel habendi ſive vendendi, vel etiam tradendi cuicunque voluerit liberam per omnia habeat poteſtatem. Sane quia cavendum eſt, ne hodiernam donationem noſtram futuri temporis abnegare valeat, & in ambiguum devocare præſumptio, placuit michi hanc paginam condere, & una cum ceſpite terræ prædictæ tradere tibi, per quam non ſolum omnibus meis ſucceſſoribus regum ſive principum, ſed etiam michi ipſi penitus interdico, ne aliter quam nunc à me conſtitutum eſt, ullo tempore de eadem terra quippiam agere audeant. Quod ſi qui forte obſervare neglexerint, & abſque digna ſatisfactione præſentis vitæ impleverint infelices dies, audiant vocem æterni judicis, ſub fine mundi dicentis ad impios, diſcedite à me, maledicti, in ignem æter-

num, qui præparatus eſt Diabolo & Angelis ejus. Qui vero curaverint cuſtodire, nichilque inrogarint adverſi, audiant vocem clementiſſimi arbitri, inquientis ad pios: Venite, benedicti patris mei, percipite regnum, quod vobis paratum eſt ab origine mundi. Adjectis. IIII. danberis in [1] commune ſaltu, hoc eſt, Uealdſeuueſtra. Billincgden. Cealcbyras. Meoſden. Rindigſel. ✠ Ego Sigeredus rex hanc donationem à me factam, ſignum ſanctæ crucis propria manu ſcribendo, firmavi coram Bregouuino archiepiſcopo. ✠ Ego Bregouuinus archiepiſcopus, ad petitionem donatoris ante prædicti, conſenſi & ſubſcripſi. ✠ Signum manus Hereberhti abbatis. ✠ Signum manus Baere abbatis. ✠ Signum manus Bruno abbatis. ✠ Signum manus Aeſcuualdi presbyteri. ✠ Signum manus Ecghalch comitis atque præfecti. ✠ Signum manus Ealdhuuni. ✠ Signum manus Eſne. ✠ Signum manus Badohardi. ✠ Signum manus Aethelnodi.

danberis

Egbaldi

Cap. 49.

R. I. Confirmatio Eanmundi regis.

✠ EGO Eanmundus rex hanc piam donationem ſupra ſcriptam propria manu roborandam hoc ſignaculo ſanctæ crucis expreſſi, in loco cujus vocabulum eſt Godgeoceſham, præſente

1. Sic.

ſente venerabili archiepiſcopo Bregouuino & conſentiente, conſilio quippe atque conſenſu omnium optimatum & principum gentis Cantuariorum. ✠ Ego Jaenberhtus abbas conſentiens teſtis affui & ſubſcripſi. ✠ Ego Huuaetred abbas conſenſi & ſubſcripſi. ✠ Signum manus Egeſnodi. ✠ Signum manus Balthhardi. ✠ Signum manus Aldhuni. ✠ Signum manus Uda. ✠ Signum manus Puda.

Cap. 50.

✠ IN nomine ſummi Salvatoris & domini noſtri, qui ubique diſponit omnia. Ego Ecgberhtus, rex Cantiæ, tibi Eardulfo, meo fideliſſimo miniſtro atque epiſcopo, tuæ peticioni aſſenſum præbui, cum conſenſu ſcilicet venerandi archiepiſcopi Genberti, qui michi in omnibus carus eſt, necnon & principum meorum, trado terram intra caſtelli mœnia ſupra nominati, id eſt, Hrofiſceſtri, unum viculum cum duobus jugeribus adjacentem plateæ, quæ terminus à meridie hujus terræ, quam tibi modo in præſenti poſſidendam habendamque, & cuicunque volueris te vivente ſeu moriente dare, æternaliter perdono. Si quis autem hanc donationem meam invido malivoloque infringere temptaverit animo, ſit ſeparatus in hoc ſeculo à participatione corporis & ſanguinis domini noſtri Iheſu Chriſti, & in futuro à cœtu omnium

Gonberhti

[Fol. 127.

omnium Sanctorum ſegregatus, niſi antea ſuam præſumptionem digna ſatisfactione correxerit. Manentem hanc Kartulam in ſua ſemper ſtabilitate, ſupraſcriptam donationem meam ſigno ſanctæ crucis Chriſti confirmare curabo, & alios religioſos viros ut & ipſum agerent adhibui, quorum nomina cum ſignaculis dominicæ crucis intra tenentur. Actum anno dominicæ incarnationis. DCCLXV. ✠ Ego Egeberhtus, rex Cantiæ, hanc donationem meam ſigno ſanctæ crucis roborare curabo. ✠ Ego Genberhtus, gracia dei archiepiſcopus, conſenſi & ſubſcripſi. ✠ Ego Badenoð epiſcopus conſenſi & ſubſcripſi. ✠ Signum manus Uban. ✠ Signum manus Udan. ✠ Signum manus Aldhun. ✠ Signum manus Uuilheri. ✠ Signum manus Uualhardi. ✠ Signum manus Tymbel. ✠ Signum manus Coenberhti. ✠ Signum manus Balhardi. ✠ Signum manus Aethelnodi.

Egeberhtus

Genberhtus

R. I. Confirmatio Heaberhti regis Cantiæ.

✠ Ego Heaberhtus rex Cant. teſtis conſenſi & ſubſcripſi. ✠ Ego Aldberhtus abbas ſubſcripſi. ✠ Signum manus Eſni. ✠ Signum manus Badohardi. ✠ Signum manus Tidheah. ✠ Signum manus Baldhordi. ✠ Signum manus Eadberhti. ✠ Signum manus Hetraedi. ✠ Signum manus Beornulfi. ✠ Signum manus Heara.

Con-

Confirmatio Offæ regis Merciorum. R.I.

✠ Ego Offa rex Merciorum, ad peticionem Earduulfi epiſcopi, hanc donationem in monaſterio, quod [1] appellatus eſt Medyhaemſtede, præſidente abbate Botuuino [2] meo manu atque impreſſione ſanctæ crucis Chriſti corroboravi, & licentiam dedi habendi ſeu tradendi cuicunque voluiſſet. ✠ Ego Botuuine abbas conſenſi & ſubſcripſi.

recenti: manu Petroburg

Cap. 51.

De Hallingas. R.I.

IN nomine domini Salvatoris noſtri Iheſu Chriſti. Omnem igitur hominem, ſicut frequenter cœleſti magiſterio adhortante didicimus, qui ſub Chriſtiana religione vitæ cœleſtis præmia conſequi deſiderat, neceſſe eſt, [ut in præſenti pietatis inſiſtat operibus & terrenis rebus atque tranſitoriis, in quantum deo largiente ſufficiat ſibimet æterna mercat. bona, ſuaſque preces ad divinam pervenire clementiam cotidie citius per hoc faciat. Quod ipſe aliorum in ſuis neceſſitatibus libenter exaudiat, attentius reminiſcens, quod quibuſque religioſis poſtulationibus tanto libentius tantoque promtius conſenſus præbendus eſt, quanto & illis,

[Sol. 128.

mercatur

1. Sic. 2. Sic.

qui

qui precatores ſunt, utilior res ſecundum hoc viſibile ſeculum nunc impertitur, & illis, qui conceſſores exiſtunt, pro impertito opere pietatis uberior merces ſecundum inviſibile poſtmodum tribuetur. Quam ob rem ego Egberth, rex Cantiæ, tibi dilectiſſimo epiſcopo Dioran, atque tuæ eccleſiæ, quæ in honore Sancti Andreæ apoſtoli conſecrata eſt, pro remedio animæ meæ, cum conſenſu meorum optimatum atque principum, terram juris mei decem aratrorum, in loco ubi nominatur Hallingas, cum omnibus ſcilicet ad eam pertinentibus rebus, juxta terminos indigenis certiſſimos, cum campis, ſilvis, pratis, paludibus, piſcationibus, venationibus, aucupationibus, libenter tenendam poſſidendamque concedo. Ita ut quicquid de ea agere volueris, liberam per omnia inperpetuo poteſtatem teneas. Quiſquis igitur heredum ſucceſſorumque meorum hanc donationem meam augere atque amplificare voluerit, habeat beatam communionem in præſenti cum diligentibus domini, & in futuro perpetuam cum omnibus ſanctis. Quiſquis autem malivola mente de illa immutare aut imminuere temptaverit, ſeparetur à ſocietate non ſolum æternæ felicitatis omnium Sanctorum, ſed etiam in æterna pœna cum ſcelerum ſuorum crudelibus comparticipibus ſit condemnatus. At vero ut hanc donationem meam quilibet hominum aliquando non poſſit irritam facere, manu propria

pria ſignum ſanctæ crucis ſubt[us] in hac pagina facere curavi. Teſteſque religioſos ut id ipſum facerent adhibeo. Adjectis denberis in [1] commune ſaltu, Bixle, Speldhirſt, Meredæn. ðæn be eaſtan. ⁊ nuſteuuellæ ⁊ teppanhỳre. *ſubtus*

✠ Ego Egeberhtus rex hanc donationem à me factam ſigno ſanctæ crucis roboravi. ✠ Ego Heaberhtus rex ſigno ſanctæ crucis roboravi & ſubſcripſi. ✠ Ego Jaenberhtus archiepiſcopus gratia Dei conſenſi & ſubſcripſi. [2] Signum manus Eangiſli. ✠ Signum manus Udan. ✠ Signum manus Balthardi. ✠ Signum manus Egeſnothi. ✠ Signum manus Uban. ✠ Signum manus Tycam. [3] Signum manus Heardraedi. Signum manus Uuiohtnothi. ✠ Signum manus Coenberhti. *Egebertus* *[Fol. 129.* *Tyccan.*

Termini locorum. R.I.

Sunt autem termini à loco, qui vocatur Hrofesbreta, uſque in arborem [4] qui vocatur cuturs ac. & inde via recta per medium campum, quæ appellatur Hiuetinhamſtedi, uſque in locum, qui dicitur Halleſmeri. & inde circumit per locum, qui vocatur Heortleagu, uſque in flumen Medeuuæge. *Cutuces.*

1. Sic. 2. Sic, ſine cruce. 3. Sic. 4. Sic.

Cap. 52.

R. I. **De Bromgehege.**

✠ IN nomine domini noſtri Iheſu Chriſti. Pietatis beneficium quod quiſque fidelium pro Chriſti reverentia ſervo dei fideliter domino ſervienti miſericorditer contulerit, Chriſto hoc conferre dinoſcitur. Nam ipſe in fine mundi ad electos ſuos loquens dicturus eſt: Cum uni ex minimis meis feciſtis, michi feciſtis. Iccirco ego Egcberhtus rex Cant. hanc dominicam ſententiam memoriter retinens, & piis operibus deo inſtigante adimplere curabo: tibi Dioran, Hrofenſis eccleſiæ antiſtiti, aliquam partem terræ juris mei libenter concedo, id eſt, dimidiam unius aratri partem ubi nominatur Bromgeheg, ſimul & [1] mariſcem vocabulo Scaga, & ut per omne ab hac die & deinceps ſubſequens tempus, cum notiſſimis terminis omnibuſque utilitatibus ad eam rite pertinentibus, tuo proprio juri æternaliter habendam, poſſidendam, tradendamque cuicunque hominum volueris hilari concedo animo. Hujus autem mariſci terminus eſt aqua pene undique circumperfuſa. Si quis ergo heredum ſucceſſorumque meorum contra hanc piam donationem meam venire fuerit auſus, & temerare eam invido malivoloque temptaverit animo, ſit Anathema Mara-

1. Sic.

Maranatha. Manente hac Cartula in ſua nichilominus ſtabilitate, quam roborare propria manu curavi, & alios idoneos religioſoſque Teſtes ut id ipſum agerent adhibui, quorum nomina infra caraxata continentur. Actum anno dominicæ incarnationis DCCLXXVIII. in civitate Dorouerni. ✠ Ego Egcberhtus rex Cantiæ hanc donationem meam ſigno crucis Chriſti roboravi. ✠ Ego Jaenberhtus archiepiſcopus teſtis conſentiens ſubſcripſi. ✠ Signum manus Eſcuualdi presbyteri. ✠ Signum manus Uban. ✠ Signum manus Boban. ✠ Signum manus Uualhard. ✠ Signum manus Ubban. ✠ Signum manus Aldhun. ✠ Signum manus Sigired. ✠ Signum manus Eſni. ✠ Signum Eaniardi. [Huic vero terræ adjacent [1] pratæ ubi dicitur Hreodham in IIII^or. locis. In uno loco. XVII. agros on eaſtan cliffapa ȝemæne. ⁊ on ſuðan tucingnæſ. ⁊ on pæſtan Culinga ȝemæne. ⁊ on noꝛðan. Et in alio loco. XII. agros. on eaſtan iſ culinga ȝemæne. ⁊ on ſuðan cliffapa ȝemæne. ⁊ on peſtan. ⁊ on noꝛðan. Et in tertio loco. VII. agros. be eaſtan iſ meanc fleot. ⁊ be ſuðan. ⁊ be peſtan. ⁊ be noꝛðan iſ cliffapa ȝemæne. Et in quarto loco. VI. agros. be eaſtan iſ cliffapa ȝemæne. ⁊ be ſuðan iſ culinga ȝemæne. ⁊ be peſtan iſ ⁊ be noꝛðan cliffapa ȝemæne.

[Fol: 130.

1. Sic.

CAP. 53.

R.I. Item de Bromgehege.

✠ IN nomine domini noſtri Iheſu Chriſti. Cum quis religioſorum virorum fideliter deo famulantibus ex temporalibus terreniſque ſubſtantiis donare decreverit, hoc pro certo Chriſto donatori bonorum omnium redonare conſtat. Unde & ego Egeberht, rex Cantiæ, tibi venerando Dioran Hrofenſis eccleſiæ antiſtiti trado dimidiam partem unius aratri contiguam viz. ejuſdem quantitatis terrulam in regione vocabulo Bromleheg, à me antea traditæ. Inſuper & adiciam [1] mariſcem pertinentem ad aridam & ad aquæ ripam iaenlade habentem quaſi quinquaginta jugerum, & ut in tua ſit facultate inperpetuum habendam, poſſidendam, tradendamque cuicunque elegeris hominum. Et ſi quis tam auſus ſit hanc donationem meam infringere temptaverit: ſit Anathema Maranatha. Hanc cartulam in ſua ſtabilitate manentem conſentientibus religioſis perſonis & ſubſcribentibus ſigno crucis Chriſti roboravi, quorum nomina cum propriis infra notentur ſignaculis. Actum anno ab incarnatione Chriſti DCCLXXIX. in civitate ſupradicta. ✠ Ego Ecgberhtus donator ſignum crucis Chriſti impreſſi. ✠ Signum manus Boba. ✠ Signum manus Balthard.

1. Sic.

thard. ✠ Signum manus Uuealhard. ✠ Signum manus Banta. ✠ Signum manus Billnoth. ✠ Signum manus Oſuulf. ✠ Signum manus Bubba. ✠ Signum manus Balthard.

Cap. 54.

✠ IN nomine domini noſtri Iheſu Chriſti, cui patent cuncta penetralia cordis & corporis. Ego Ethelberhtus, rex occidentalium Saxonum necnon Cantuariorum, concedo Hrofenſis eccleſiæ antiſtiti Deoran aliquantulum terræ juris mei intra moenia [ſupradictæ Civitatis in parte aquilonali. id eſt, ꝼꝛam ðoddinc hẏꝛnan oð ðabꝛaðan ȝatan eaꝛt be pealle. ⁊ ꝼꝛa eꝼt ꝼuþ oþ þæt eaꝛt ȝeat. ⁊ ꝼꝛa peꝛt be ꝼtꝛæte oð ðoddinc hẏꝛnan. ⁊ þꝛeo haȝan be eaꝛtan poꝛte butanpealle. ⁊ ðaꝛ to ꝼeopeꝛ æceꝛaꝛ mæðe be peꝛtan. eé. Hoc in augmentum monaſterii tibi conceſſi Sancti Andreæ, ut mea donatio immobilis permaneat ſemper. Et ſi quis hanc donationem meam augere voluerit, augeat dominus ei vitam. Si quis vero tunc minuere præſumpſerit, ſit ſeparatus à conſpectu domini in die judicii, niſi prius emendaverit ante ejus tranſitum quod nequiter geſſit. Actum dominicæ incarnationis. DCCLXXXI. ✠ Ego Ethelberhtus rex hanc meam donationem ſigno ſanctæ crucis confirmavi. ✠ Ego Geanberht archiepiſcopus corroboravi. ✠ Ego Deora epiſcopus con-

[Fol. 131. manu recentiori Doding horn

conſignavi. ✠ Signum manus Uualhard. ✠ Signum manus Uban. ✠ Signum manus Udan. ✠ Signum manus Ealhere. ✠ Signum manus Dudec. ✠ Signum manus Wullaf.

Cap. 55.

R.I. De Trottes clyua.

✠ IN nomine dei ſummi & Salvatoris noſtri Iheſu Chriſti, ipſoque inperpetuo regnante diſponenteque ſuaviter omnia, terrena quoque ſceptra & regalia jura temporaliter diſtribuerit. Unde & ego Offa, rex Merciorum, aliquam terram pro remedio & ſalute animæ meæ tradam, id eſt, ſex aratrorum, ubi nominatur Trotteſclib, ad eccleſiam beati Andreæ Apoſtoli, & ad epiſcopium Caſtelli quod nominatur Hrofeſceſter, ubi beatus Paulinus pauſat, quam etiam epiſcopalem ſedem modo in præſenti rite regit Waermundus religioſus antiſtes. Hanc itaque ſupradictam terram ad hanc conditionem perpetualiter habendam & poſſidendam concedo, cum omnibus ad eam rite pertinentibus rebus, cum campis, ſilvis, paſcuis, pratis, paſtinationibus, & cum propriis terminis. Hujus autem telluris termini ſunt iſti: ab oriente & à meridie Boerlingas, ab occidente Wrotaham, ab aquilone Meapaham. Ad hanc quoque terram pertinent in diverſis locis porco-

rum

rum paſtus, id eſt, Wealdbaera ubi dicitur holenrpic bi ruðan eé eppan hryċg non longe ab eo loco langan hryċg. Quiſquis vero contra hanc donationis cartulam callido malignoque tractatu contraire præſumpſerit, noverit ſe, quiſquis ille fuerit, indiſcreto dei judicio ſiniſtræ partis [ſo- *Fol. 132.*
cium fore, & à Chriſti & dei corpore ſanguineque ſegregandum. Manente hac cartula in ſua nichilominus firmitate, propria manu ſignaculo crucis Chriſti roborare curavi, & teſtes religioſos & conſentientes id ipſum agentes adhibui, quorum nomina cum propriis cruciculis infra adnotentur. Actum anno dominicæ incarnationis DCCLXXXVIII. ✠ Ego Offa, rex Merciorum, [1] hanc ſupraſcriptam donationem meam hoc ſignum crucis impreſſi. ✠ Ego Ecgfrid, rex Merciorum, teſtis conſentiens ſubſcripſi. ✠ Ego Cynedrith regina conſenſi & ſubſcripſi. ✠ Ego Jaenberhtus, gracia dei archiepiſcopus, ſignum crucis Chriſti impreſſi. ✠ Ego Hygeberht archiepiſcopus ſubſcripſi. ✠ Ego Ceoluulf epiſcopus ſubſcripſi. ✠ Signum manus Brordam præfecti. ✠ Signum manus Berhtuualdi. ✠ Signum manus Eadbaldi. ✠ Signum manus Ceolmundi.

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1. Sic.

CAP.

conſignavi. ✠ Signum manus Uualhard. ✠ Signum manus Uban. ✠ Signum manus Udan. ✠ Signum manus Ealhere. ✠ Signum manus Dudec. ✠ Signum manus Wullaf.

Cap. 55.

R.I. De Trottes clyua.

✠ IN nomine dei ſummi & Salvatoris noſtri Iheſu Chriſti, ipſoque inperpetuo regnante diſponenteque ſuaviter omnia, terrena quoque ſceptra & regalia jura temporaliter diſtribuerit. Unde & ego Offa, rex Merciorum, aliquam terram pro remedio & ſalute animæ meæ tradam, id eſt, ſex aratrorum, ubi nominatur Trotteſclib, ad eccleſiam beati Andreæ Apoſtoli, & ad epiſcopium Caſtelli quod nominatur Hrofeſceſter, ubi beatus Paulinus pauſat, quam etiam epiſcopalem ſedem modo in præſenti rite regit Waermundus religioſus antiſtes. Hanc itaque ſupradictam terram ad hanc conditionem perpetualiter habendam & poſſidendam concedo, cum omnibus ad eam rite pertinentibus rebus, cum campis, ſilvis, paſcuis, pratis, paſtinationibus, & cum propriis terminis. Hujus autem telluris termini ſunt iſti: ab oriente & à meridie Boerlingas, ab occidente Wrotaham, ab aquilone Meapaham. Ad hanc quoque terram pertinent in diverſis locis porcorum

rum paſtus, id eſt, Wealdbaera ubi dicitur holenrpic bi ruðan eé eppan hpỳcg non longe ab eo loco langan hpỳcg. Quiſquis vero contra hanc donationis cartulam callido malignoque tractatu contraire præſumpſerit, noverit ſe, quiſquis ille fuerit, indiſcreto dei judicio ſiniſtræ partis [ſocium fore, & à Chriſti & dei corpore ſanguineque ſegregandum. Manente hac cartula in ſua nichilominus firmitate, propria manu ſignaculo crucis Chriſti roborare curavi, & teſtes religioſos & conſentientes id ipſum agentes adhibui, quorum nomina cum propriis cruciculis infra adnotentur. Actum anno dominicæ incarnationis DCCLXXXVIII. ✠ Ego Offa, rex Merciorum, [1] hanc ſupraſcriptam donationem meam hoc ſignum crucis impreſſi. ✠ Ego Ecgfrid, rex Merciorum, teſtis conſentiens ſubſcripſi. ✠ Ego Cynedrith regina conſenſi & ſubſcripſi. ✠ Ego Jaenberhtus, gracia dei archiepiſcopus, ſignum crucis Chriſti impreſſi. ✠ Ego Hygeberht archiepiſcopus ſubſcripſi. ✠ Ego Ceoluulf epiſcopus ſubſcripſi. ✠ Signum manus Brordam præfecti. ✠ Signum manus Berhtuualdi. ✠ Signum manus Eadbaldi. ✠ Signum manus Ceolmundi.

Fol. 132.

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1. Sic.

CAP.

Cap. 56.

R.I. Item de Bromgehege.

✠ In nomine domini noſtri Iheſu Chriſti Salvatoris. Si ea quæ ſecundum decreta canonum ac ſtatuta ſinodalia ſalubriter definiuntur, quamvis ſermo ſolus ad teſtimonium ſufficere poſſit, at tamen, ob incertam futurorum temporum conditionem, firmiſſimis ſcripturarum indiciis & cautionum cyrographis ſunt roboranda. Quoniam quidem ſæpe ex ignorantia, ſæpe, quod eſt execrabilius, ex improbitate contingit, ut denegatio rerum vere & recte geſtarum naſcatur. Qua propter ego Offa, rex Merciorum, tibi Waermundo antiſtiti, necnon & eccleſiæ, quæ ſita eſt in caſtro quod nominatur Hroſeſcaeſter, trado terram unius aratri, ubi nominatur Broomgeheg, cum certiſſimis terræ hujus limitibus, quæ habet ab oriente Wuodafleot, à meridie vero fons quidam, & foſſa circumdata, & exinde ſepis quædam, itemque foſſata ab occidente & notis ſignis deſignatur; ab aquilone [1] mariſcem vocabulo Scaga, quam etiam circumfluit iaegnlaad. Hanc autem terram tibi tradendam & poſſidendam, & eccleſiæ uſui mancipandam, quam tu jure gubernas, concedo. Si quis vero ſucceſſorum meorum vel principum hanc donationem meam immutare temptaverit, ſit Anathema Maranatha uſque dum

1. Sic.

dum dominus veniat, qui judicaturus eſt orbem terræ in æquitate. Hanc cartulam ſignaculo crucis Chriſti confirmare volens [1] proprio manu, necnon & alios religioſos adhibui teſtes quorum nomina infra adnotentur. Actum anno dominicæ incarnationis DCCLXXXIX. in loco ubi dicitur Lelchÿð. [✠ Ego Offa, rex Merciorum, hanc ſupra dictam donationem meam ſigno ſanctæ crucis Chriſti roboravi. ✠ Ego Jaenberhtus, gracia dei archiepiſcopus, conſenſi & ſubſcripſi. ✠ Ego Hygeberht archiepiſcopus ſubſcripſi. ✠ Ego Ceoluulf epiſcopus ſubſcripſi. ✠ Ego Heardraed epiſcopus ſubſcripſi. ✠ Ego Unwona epiſcopus ſubſcripſi. ✠ Ego Cyneberht epiſcopus ſubſcripſi. ✠ Ego Ealghearhd epiſcopus ſubſcripſi. ✠ Ego Eadgar epiſcopus ſubſcripſi. ✠ Ego Ealgmund Abbas ſubſcripſi. ✠ Ego Beonna Abbas ſubſcripſi. ✠ Signum manus Ecgfrithi, regis Merciorum. ✠ Signum manus Berhtuualdi. ✠ Signum manus Eadbaldi. ✠ Signum manus Brordan. ✠ Signum manus Aethilheardi. ✠ Signum manus Ceolmundi. ✠ Signum manus Ubban. ✠ Signum manus Heaberhti. ✠ Signum manus Forðredi. ✠ Signum manus Uuigegan. ✠ Signum manus Ceolheardi. [Fol. 133.

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1. Sic.

Cap. 57.

✠ In nomine domini noſtri Iheſu Chriſti. Omnem hominem, qui ſecundum deum vivit, & remunerari à deo ſperat & optat, oportet, ut piis precibus aſſenſum hilariter ex animo præbeat. Quoniam certum, tanto facilius ea, quæ quiſque à deo popoſcerit, conſequi poſſe, quanto & ipſe libentius hominibus recte poſtulata conceſſerit. Quo circa ego Offa, rex Merciorum, tibi venerabili Waermundo antiſtiti, ut diligenter poſtulaſti, aliquam particulam terræ juris mei, id eſt, quaſi unius & ſemis jugeri, in civitate Hroſi, ad augmentum monaſterii tui, æternaliter poſſidendam concedo ac deſcribo, cum omnibus ſcilicet ad eam pertinentibus rebus. Hæc autem terrula ab aquilonali & ab oriente civitatis jacet, & pertingit uſque ad ſeptentrionalem murum præfatæ civitatis, intra terras videlicet quas antea ab oriente & occidente poſſediſti, & ideo hæc tibi ſatis accommoda quia in medio jacebat. Si quis autem contra hanc donationem meam aliquando venire invido malivoloque animo temptaverit, ſit in præſenti ſeparatus à communione ſanctæ eccleſiæ Chriſti, & in futuro à ſocietate Sanctorum omnium ſegregatus. Manentem hanc Kartulam in ſua ſemper firmitate ſigno dominicæ crucis roboravi, & idoneos teſtes ut & id ipſum facerent adhi-

adhibui. Actum anno dominicæ incarnationis. DCCLXXXIX. indictione. XII. in loco ubi nominatur Celchyth. ✠ Ego Offa, rex Merciorum, hanc donationem [meam ſigno ſanctæ crucis roboravi. ✠ Ego Ecgfriꝺ rex conſenſi & ſubſcripſi. ✠ Ego Jaenberhtus, gracia dei archiepiſcopus, conſentiens ſubſcripſi. ✠ Ego Hygeberht archiepiſcopus ſubſcripſi. ✠ Ego Ceoluulf epiſcopus ſubſcripſi. ✠ Ego Heardred epiſcopus ſubſcripſi. ✠ Ego Unuuona epiſcopus ſubſcripſi. ✠ Ego Cyneberht epiſcopus ſubſcripſi. ✠ Ego Algheard epiſcopus ſubſcripſi. ✠ Ego Uuaermund epiſcopus ſubſcripſi. ✠ Ego Eadgar epiſcopus ſubſcripſi. ✠ Ego Uueohthun ſubſcripſi. ✠ Signum manus Ealhmundi Abbatis. ✠ Signum manus Beonnan Abbatis. ✠ Signum manus Brordan. ✠ Signum manus Berhtuualdi. ✠ Signum manus Aeꝺilhardi. ✠ Signum manus Uuigegan. ✠ Signum manus Ceolmundi. ✠ Signum manus Ceolheardi. ✠ Signum manus Eadbaldi. ✠ Signum manus Forꝺredi. ✠ Signum manus Uuigegan. ✠ Signum manus Heaberhti. ✠ Signum manus Ubban.

[Fol. 134.

Cap. 58.

✠ IN nomine domini noſtri Iheſu Chriſti ſalvatoris. Si ea, quæ ſecundum decreta canonum ac ſtatuta ſynodalia ſalubriter definiuntur, quamvis ſermo ſolus ad teſtimonium

ſufficere poſſit, attamen, ob incertam futurorum temporum conditionem, firmiſſimis ſcripturarum indiciis & cautionum cyrographis ſunt roboranda. Quoniam quidem ſæpe ex ignorantia, ſæpe, quod eſt execrabilius, ex improbitate contingit, ut denegatio rerum vere & recte geſtarum naſcatur. Qua propter ego Aedelbearht, rex occidentalium Saxonum ſeu Cantuuariorum,

Uuaermundo epiſcopo trado terram juris mei, id eſt, xx. ærca, & unum viculum dimidium Civitatis Hrobi, & unum mariſcum [1] quæ ad illum pertinet, pro ejus pecunia quam ab eo accepi. xv. pund. & xxx. mancuſo, ut habeat & poſſideat, & cuicunque voluerit illo vivente ſeu moriente æternaliter tradendam concedo, cum omnibus ad eas rite pertinentibus, in minimis & in maximis, notis & ignotis, ſine fine in ævum permaneat [2] liuera. Si quis vero, quod abſit, heredum ſucceſſorumque meorum hanc noſtram piam donationem immutare aliter vel minuere ſtuduerit, ſciat, ſe inprimis omnipotentis dei iram incurrere, & viventem in hac vita benedictione carere, & in [3] noviſſimo maledictione ſubjacere. Qui vero hæc augenda cuſtodierit, nichilque inrogarit adverſi, ſit benedictus à domino. Scripta eſt hæc cartula anno dominicæ incarnationis. DCCXC. his teſtibus, qui hæc conſentientes ſubſcripſerunt, quorum hîc nomina infra tenentur aſſcripta.

1. Sic. 2. Sic. 3. Sic.

✠ Ego

✠ Ego Aedelbearht rex hanc meam donationem ſigno ſanctæ crucis Chriſti roboravi & ſubſcripſi. ✠ Ego Ciolnoð archiepiſcopus conſenſi & ſubſcripſi. ✠ Ego Ealhſtan epiſcopus conſenſi & ſubſcripſi. ✠ Ego Swiðun epiſcopus conſenſi & ſubſcripſi. ✠ Ego Guðheard epiſcopus conſenſi & ſubſcripſi. ✠ Ego Dioruulf epiſcopus conſenſi & ſubſcripſi. ✠ Ego Eðelred filius regis. ✠ Ego Ælfred filius regis. ✠ Ego Uullaf Abbas. ✠ Ego Uuerferð Abbas. ✠ Ego Uulfhelm presbyter. ✠ Ego Uuerenberth miniſter. ✠ Ego Ceolmund miniſter. ✠ Ego Eannulf dux conſenſi & ſubſcripſi. ✠ Ego Oric dux conſenſi & ſubſcripſi. ✠ Ego Uulfhere dux conſenſi & ſubſcripſi. ✠ Ego Aetheluulf dux conſenſi & ſubſcripſi. ✠ Ego Humbearht dux conſenſi & ſubſcripſi. ✠ Ego Uullaf dux conſenſi & ſubſcripſi. ✠ Ego Aldred dux conſenſi & ſubſcripſi. ✠ Ego Æðelred dux conſenſi & ſubſcripſi. ✠ Ego Dryhtwald dux conſenſi & ſubſcripſi. ✠ Ego Biorhtuulf dux conſenſi & ſubſcripſi.

Eðelred

Diviſiones ſupradictæ terræ. R. I.

ðanne ıꝛ ðeꝛ ꝛe leah ðæt lonð miꝺ ꝛꝛıþe halðan ꝛcæl. An eaꝛt healꝛe ꝛıo ealðe ꝛtꝛæte. an ꝛuþ halꝛe hoꝛꝛum ꝛtıðe. an peꝛt halꝛe bıððan ꝛtıoꝛꝛ. an noꝛþ halꝛe pume lonð.

Diviſiones ſupradicti mariſci. R. I.

ðanne ꝛınð ðæꝛ lonðeꝛ ȝe mæꝛa an peꝛt healꝛe

Scipplıot.

Scippliot. an nopþ healfe Meodopæge. an earт halfe Liofpinne meanc. ðanne fnam Liolðnýþe londe pert be þane aldan ftnæte fpæ fio tpoentig æcna.

Cap. 59.

✠ Regnante & adjuvante nos deo & domino noſtro Iheſu Chriſto. Ego Coenuulfus, gracia dei rex Merciorum, anno v°. imperii noſtri, una cum fratre meo Cuðredo, rege ſcilicet Cantuariorum, dabo in perpetuam poſſeſſionem Suiðhune, noſtro in commune miniſtro, modicam telluris portionem, trium ſcilicet aratrorum, ubi nominatur aetbrom Gehaege, in provincia Cantiæ, & unius aratri adjacentem altera terra quod vocatur Aeþiluulfingloнð, adjecto uno piſcatorio on Tæmiſe flumine, ubi dicitur fiſcus, adjectis IIII. denberis in commune ſaltu, id eſt, onceſtepfetta palða. his locis aet ot an fihtpe. ⁊ aet cnangabýnum. ⁊ aet Fpecinghýſſe. ⁊ aet Haefelðenne prædicto viro, vel ejus poſteris ſub perpetua libertate concedimus, cum omnibus ad ſe pertinentibus rebus pro ejus [1] beneplacabile pecunia ſimul & devoti famulatus ſui parientia, ut habeat & poſſideat quam diu vivat, & poſt ſe cui voluerit relinquat in ſempiternam poſſeſſionem, eo videlicet jure, ſi ipſe nobis, & optimatibus noſtris fidelis manſerit miniſter,& inconvulſus amicus. ✠ Ego Coenuulfus rex donationem meam ſigno crucis con-

1. Sic.

confirmo. ✠ Signum manus Cuðredi, regis Cantuariorum. ✠ Signum manus Ceolberhti ducis. ✠ Signum manus Berhthuni ⁊ Bẏrnpalði comitum. Hoc item ſecunda die paſcæ adfirmant coram rege Cuðredo in urbe Cantuariorum archiepiſcopus Æðilheard, & Merciorum Abbas Daeghelm, cum optimatibus quorum hîc ſcripta ſunt nomina. ✠ Aeðilheard archiepiſcopus. ✠ Daeghelm presbyter Abbas. ✠ Heaberht. ✠ Oſuulf. ✠ Egnulf. ✠ Alhmund. ✠ Beornheard. ✠ Eſne. ✠ Ealdbert. ✠ Haehfrið. ✠ Ealdberht. ✠ Oſmod. ✠ ƿiohthert. ✠ Bealðhæth.

recentiores manu Rex Dux Comes

Cap. 60.

Quomodo Suiðun hanc terram ſibi datam à regibus conceſſit ſancto Andreæ poſt obitum ſuum. } R. I.

✠ Ego Spiðun poſt obitum meum trado terram hujus libelli, pro remedio animæ meæ, [1] omnibuſque ſibi pertinentibus Sanctæ Andreæ inperpetuum. Et ſi quis [2] augerit, æternam vitam tribuat ei deus; ſi quis tunc minuere voluerit, mortem ſupplicium cum diabolo in æternum ſit paſſus.

recentiori manu Bocland

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1. Sic. 2. Sic.

Cap.

Cap. 61.

R. I. De Boreſtealle.

✠ IN nomine domini noſtri Iheſu Chriſti, Regnante inperpetuum eodem deo & domino noſtro Iheſu Chriſto. Ego Coenuulf, gracia dei Rex Merciorum, viro venerabili Beornmodo epiſcopo, trado terram juris mei, id eſt, quaſi tria aratra ad meridianam plagam civitatis quæ dicitur Hroſeſceſter, ut habeat & poſſideat, & cuicunque voluerit illo vivente ſeu moriente æternaliter tradendam concedo. Sunt autem hujus telluris termini notiſſimi: ab oriente via puplica, à meridie Wldaham, ab occidente [1] flubius Meduwege, ab aquilone Mearateag. Si quis hanc donationem meam infringere aut minuere temptaverit, ſciat ſe rationem redditurum ante tribunal æterni judicis, niſi prius deo & hominibus digne emendaverit: & prædicta terra ſit libera ab omni regali & ſeculari ſervitio. Adjectis denberis in commune ſaltu. Oranhỳnrt. & Fnaecinghỳnrt. Sceopfeſtede. Lnangabỳnar. Fihthepincralaorto. & Haeſelbaen. ✠ Ego Coenuulf, rex Merciorum, hanc donationem meam [ſigno ſanctæ crucis Chriſti confirmavi. ✠ Ego Uulfred archiepiſcopus conſenſi & ſubſcripſi. ✠ Ego Deneberht epiſcopus conſenſi & ſubſcripſi. ✠ Ego Aeðeluulf epiſcopus conſenſi & ſubſcripſi. ✠ Ego

[Kol. 137.

1. Sic.

Ego Sigered rex conſenſi & ſubſcripſi. ✠ Ego Aelbðrið regina conſenſi & ſubſcripſi. ✠ Ego Heardberht dux conſenſi & ſubſcripſi. ✠ Ego Beornmod epiſcopus conſenſi & ſubſcripſi. ✠ Ego Beornnoð dux conſenſi & ſubſcripſi. ✠ Ego Cynehelm dux conſenſi & ſubſcripſi. ✠ Ego Eadberht dux conſenſi & ſubſcripſi. ✠ Ego Cyneberht [1] propinquo regis conſenſi & ſubſcripſi. ✠ Ego Loenpalð propinquus regis conſenſi & ſubſcripſi. ✠ Ego Quoenðryð filia regis conſenſi & ſubſcripſi. ✠ Ego Eanberht dux conſenſi & ſubſcripſi. ✠ Ego Aeðelheah conſenſi & ſubſcripſi. Scripta autem hæc Kartula anno dominicæ incarnationis. DCCC XI. indictione IIII. his teſtibus conſentientibus & ſubſcribentibus.

CAP. 62.

De libertate Aeccleſiæ Sancti Andreæ Apoſtoli. R. I.

✠ IN nomine domini noſtri Iheſu Chriſti. Ego Ecgberhtus, gracia dei rex Anglorum, cum conſenſu epiſcoporum ac principum meorum, hanc libertatem [2] donabi eccleſiæ, quæ ſita eſt in civitate Hrobi, & omnibus agellis quæ ad eccleſiam Sancti Andreæ apoſtoli pertinent, pro remedio animæ meæ, & filii noſtri Aetheluulfi, quem regem conſtituimus in

1. Sic. 2. Sic.

Cantia, ut omnes [1] agros ſint libera ab omni regali ſervitio, à paſtu regum & principum, ducum & [2] præfectū exactorumque, ab equorum & falconum accipitrumque, & canum acceptione, & illorum hominum refectione [3] quod nos feſting menn nominamus, à parafrithis, & ab omnibus difficultatibus regalis vel ſecularis ſervitutis notis & ignotis, cum furis comprehenſione intus & foris majoris minoriſve, præter pontis [4] conſtructione & expeditione æternaliter liberata permaneat. Hanc libertatem prædictæ eccleſiæ [5] donabi pro humili obedientia venerabilis epiſcopi Beornmodi, & pro amore apoſtoli Sancti Andreæ & beati Paulini archiepiſcopi cujus corpus in prædicta eccleſia requieſcit. Sic etiam omnibus ſucceſſoribus vel heredibus meis, necnon cuicunque gradu regibus ſeu principibus in nomine ſanctæ Trinitatis, & per tremendum dei judicium præcipio, ut hæc donatio mea firma & inlibata inconcuſſaque permaneat. Si quis vero hoc benivola mente obſervare voluerit, ſervetur ei benedictio ſempiterna hîc in æternum. Si autem, quod abſit, aliquis inſurrexerit, [tyrannica poteſtate fretus, ſeu diabolica temeritate inſtigatus, qui hanc libertatem infringere aut minuere, vel [6] maluit convertere temptaverit quam à nobis conſtitutum eſt, ſciat ſe ſeparatum à communione ſanctæ dei eccleſiæ, & à partici-

recentiori manu
Paraſr.
Infangthef.
[Fol: 138

1. Sic. 2. Sic. 3. Sic. 4. Sic. 5. Sic. 6. F. *in aliut.*

patione

patione omnium ſanctorum dei, & æternis ignibus eſſe nodatum, niſi prius digne & perfecte hîc in ſeculo emendare voluerit. Scripta eſt hæc cartula anno dominicæ incarnationis DCCC. XX. III. indictione. VI. his teſtibus conſentientibus, & ſigno ſanctæ crucis Chriſti confirmantibus,quorum nomina infra tenentur aſcripta. ✠ Ego Ecgberhtus, rex Anglorum, hanc donationem meam hujus libertatis ſigno ſanctæ crucis Chriſti confirmavi & ſubſcripſi. ✠ Ego Aetheluulf rex conſenſi & ſubſcripſi. ✠ Ego Uulfred archiepiſcopus conſenſi & ſubſcripſi. ✠ Ego Wigthegn epiſcopus conſenſi & ſubſcripſi. ✠ Ego Ealhſtan epiſcopus conſenſi & ſubſcripſi. ✠ Ego Beornmod epiſcopus conſenſi & ſubſcripſi. ✠ Ego Wulfhard dux conſenſi & ſubſcripſi. ✠ Ego Monuede dux conſenſi & ſubſcripſi. ✠ Ego Oſmod dux conſenſi & ſubſcripſi. ✠ Ego Dudda dux conſenſi & ſubſcripſi. ✠ Aldred. ✠ Oſhere. ✠ Ætheluulf. ✠ Duduc. ✠ Boba. ✠ Ealhhere. ✠ Sigeſteb. ✠ Æðelhard.

CAP. 63.

De Snodilande.

R.I. manu recentiori Exemplar hujus Chartæ extat in Bibliotheca Cottoniana 838. deest in Auctor:

✠ IN nomine domini noſtri Iheſu Chriſti Salvatoris mundi, anno dominicæ incarnationis DCCC.XXX.VIII. indictione. I. Ego Ecgbearhtus

bearhtus rex, cum conſenſu dilectiſſimi filii noſtri Æthelwulfi regis, dabo [1] debotiſſimo epiſcopo meo Beornmodo aliquam terræ partem juris mei quatuor aratrorum in loco [2] quæ dicitur Snoddinglanð ⁊ et Holanbeorge, ut habeat & poſſideat, & cuicunque voluerit relinquat, ita ſerbilia ut prædicta terra ſit [3] liuera ab omni ſerbitio. ✠ Scripta eſt hæc cartula in [4] bica regali quæ dicitur Frericburna, [5] is teſtibus conſentientibus & ſubſcribentibus quorum infra nomina tenentur, & unam molinam in torrente qui dicitur Holanbeorges burna, & in monte regis quinquaginta [6] carrabas lingnorum. adjectis quattuor Denberis, Hwetonſtede, Heahƀen, Heſe, Helmanhyrſt. ✠ Egcberht rex. ✠ Eðeluulf rex. ✠ Cialnoð archiepiſcopus. ✠ Beornmod epiſcopus. ✠ Ealhſtan epiſcopus. ✠ Eadhun epiſcopus. ✠ Cynred epiſcopus. ✠ Ceolberht epiſcopus. ✠ Wlfheard dux. ✠ Edelpulf dux. ✠ Eanulf dux. ✠ Herebearht dux. ✠ Edelpulf dux. ✠ Eðelheard. & in oriente [civitatis Hroui unum viculum. [Fol. 139.

Cap. 64.

R.I.

De Holanbeorge.

✠ Regnante inperpetuum domino noſtro Iheſu Chriſto. qua propter ✠ Ego Eðel-

1. Sic. 2. Sic. 3. Sic. 4. Sic. 5. Pro *his.* 6. Sic.

uulf,

uulf, rex occidentalium Saxonum, dabo & concedo ✠ Beornmodo, Hrobenſis eccleſiæ epiſcopo, aliquam partem terræ juris mei, in loco [1] quæ appellatur Holanbeorges tuun, duo aratrum, cum conſilio & licentia epiſcoporum & principum meorum, ut habeat & [2] perfruet in hereditatem ſempiternam, & cuicunque voluerit relinquat, & ſit illa terra [3] liuera ab omne regale ſervitute, in magnis & minimis, notis & ignotis, cum pratis, & paſcuis, & [4] paludis, cum omnibus rebus quæ ad illam terram [5] pertinet. Scripta eſt hæc ſcedula [6] anni domini DCCCXLI. indictione IIII. his teſtibus conſentientibus & ſubſcribentibus, quorum hîc nomina continentur. ✠ Ego Eðeluulf rex hanc meam donationem cum vexillo ſanctæ crucis [7] roborabi & confirmo. ✠ Ego Eðelſtan rex conſenſi & ſubſcripſi. ✠ Ego Ealhſtan epiſcopus conſenſi & ſubſcripſi. ✠ Ego Helmſtan epiſcopus conſenſi & ſubſcripſi. ✠ Ego Beornmod epiſcopus conſenſi & ſubſcripſi. ✠ Signum manus Eðeluulf [8] dux. ✠ Signum manus Ealchere dux. ✠ Signum manus Duduc. ✠ Signum manus Eðelmod. ✠ Signum manus Uchtred. ✠ Signum manus Tuca. ✠ Signum manus Eðelred. ✠ Signum manus Sigbeorht. [9] Signum manus Boba.

1. Sic. 2. Sic. 3. Sic. 4. Sic. 5. Sic. 6. Sic. 7. Sic. 8. Sic. 9. Sic, ſine cruce.

Cap. 65.

✠ In nomine trino divino. Ego Eƀeluuf, rex occidentalium Saxonum necnon & Cantuariorum, pro decimatione agrorum, quam deo donante ceteris miniſtris meis facere decrevi, tibi Dunne miniſtro meo dabo unam villam, quod nos Saxonice anhaga dicimus, in meridie caſtelli Hrobi, & decem jugera à [1] meridiano plaga villuli illius adjacentia, necnon & duo jugera prati, &. x. carros cum [2] ſiluo honeſtos in monte regis, & communionem mariſci quæ ad illam villam antiquitus cum recto pertinebat. Et hoc ipſum tibi ad habendam & poſſidendam concedendo donamus, & poſt dies tuos cuicunque [3] herede tibi placuerit derelinquendam cum plena libertate habeas poteſtatem. Hanc prædictam donationem & libertatem ego Eƀeluulf rex deo donante perfeci anno dominicæ incarnationis DCCCLV. indictione III. Hoc eſt divina gracia largiente quando ultra mare Romam perrexi, coram his teſtibus qui hoc mecum conſentiendo ſubſcripſerunt. ✠ Ego Aeƀeluulf rex hanc meam donationem & libertatem cum ſigno ſanctæ crucis Chriſti roboravi & ſubſcripſi. ✠ Ego Ceolnoƀ archiepiſcopus conſenſi & ſubſcripſi. ✠ Ego Aeƀelberht rex conſenſi & ſubſcripſi. ✠ Ego Lullede dux conſenſi

recentiorima: nu. 855

T. Sol: 140.

1. Sic. 2. Sic. 3. Sic.

&

& ſubſcripſi. ✠ Ego Aeðelmod dux conſenſi & ſubſcripſi. ✠ Ego Ælfred filius regis conſenſi & ſubſcripſi. ✠ Ego Eadred dux conſenſi & ſubſcripſi. ✠ Ego Æðelric dux conſenſi & ſubſcripſi. ✠ Ego Cineheh miles conſenſi & ſubſcripſi. ✠ Ego Milred miles conſenſi & ſubſcripſi. ✠ Ego Ceolmund miles conſenſi & ſubſcripſi. ✠ Ego Lulla miles conſenſi & ſubſcripſi. ✠ Ego Æðelred miles conſenſi & ſubſcripſi. ✠ Ego Wulflaf miles conſenſi & ſubſcripſi. ✠ Ego Æðelred miles conſenſi & ſubſcripſi. ✠ Ego Wæhtgar miles conſenſi & ſubſcripſi. ✠ Ego Duduc miles conſenſi & ſubſcripſi. ✠ Ego Osberht miles conſenſi & ſubſcripſi. ✠ Ego Sigenoð miles conſenſi & ſubſcripſi.

Cap. 66.

✠ IN nomine domini. Dunn haꝼaþ þaꝛ boc ȝe ꝛalð hiꝛ piꝼe ⁊ þæt land þe þæꝛ an ȝeppiten iꝛ an ȝoðeꝛ eꝛt. ðæt hio hæbbe hiꝛe ðæȝ ⁊ hiꝛ bꝛuce. ⁊ eꝛteꝛ hiꝛe ðæȝe. ȝeꝛelle hit on ðæꝛ halȝan Apoꝛtoleꝛ naman ꝛce Anðꝛeaꝛ ðam hiꝛoðe in mið vnnan ȝoðeꝛ and [1] hiꝛ hiꝛ halȝena ꝼoꝛ vnc buta ⁊ ealle vncꝛe elðꝛan butan hi hit init vnnan hiꝛeðeꝛ oꝼ ȝan toꝛihtan ȝaꝼole ꝛpa ꝛpa hẏt hiꝛ ȝeþinȝian maȝan. butan ælcen bꝛæðe. oþþe be ꝛpice. ⁊ hiꝛ þonne ꝛe hiꝛeð hit ȝe eaꝛniaꝛ mið heoꝛa ȝoðcunðnæꝛꝛe oꝼeꝛ tꝛeoꝼ monoþ. ⁊ ꝛtanðe ꝛimle mið cꝛiðe ꝛeo boc on ðæꝛ hiꝛeðeꝛ handa.

1. Sic.

Cap. 67.

✠ Regnante inperpetuum domino deo noſtro omnipotenti Sabaoth, cui patent cuncta penetralia cordis & corporis, terreſtria ſimul & cœleſtia, necnon ſuper æthera regnans in ſedibus altiſſima, & alta omnia ſua dicione gubernans. cujus amore & æternis præmiis ego Aeðered, rex occidentalium Saxonum necnon & Cantuariorum, dabo & concedo amico meo Cuðwulfo, Hroſenſis eccleſiæ epiſcopo, aliquam partem terræ juris mei, hoc eſt, in [1] duo loco; alia in civitate Dorobreuia, alia in aquilone civitate Mariſco & prata longe & lato alta & aqueflua, uſque ad flumine modico & magno Meadowege flumina vocatus & veribracho & fretos circulo & cingulo. Incipiunt pellati pirigfliat & ſcipfliat [pauſunt in flumine. ✠ Þeſ ſint þa ġemæra oþ middopeġan ſþam ðoððinġ hỳþnan peſt and lanġeſ ſtþæte. vt oþ peall ⁊ ſþa be noþþan peġe vt oð Liabinġeſ cota. ⁊ ſþa be Liabinġeſ cotum oð þæt ſe peall eaſt * ſciat. ⁊ ſþa eaſt binnan pealle oþþa miclan ġatan an ġæn ðoððinġ hiþnan. ⁊ ſþa ðanne ſuð anġeþiaht ſþam ða ġatan and lanġeſ peġeſ be eaſtan þi landе ſuð oð ðoððinġhỳþnan. þanne be noþþan peal le meþſ ⁊ meþa. oþ medipæġan ſindan þa ġemæra. Fþam middapeġan binnan tpam ſliatum tiala ſint ġenemde. pipiſliat. ⁊ ſcipſliot. ða ġe ſceaðaþ þæt land peſtan ⁊ eaſtan oþþæt peall ſæſten. þuſ hit iſ be ſanġen

* vel ſciat.

[Fol: 141.

1. Sic hæc concipiuntur.

mid

mib ꝑꝓiobome. amen ꝓoð. Ego Æðeɲeð rex hæc omnia dabo & concedo Cuðwulfo meo dilecto [1] fratre & epiſcopo in ſempiternam hereditatem ſibi habendum & poſſidendum, feliciterque in dies ejus perfruendum, & poſt dies ejus cuicunque ei herede placuerit ad derelinquendum, liberam ab omni ſervitute & regali ſubjectione liberrima quam diu Chriſtiana fides in terra ſerbatur æternaliter permaneat. Hoc ipſumque omnibus ſucceſſoribus noſtris in nomine omnipotentis dei obſerbare præcipimus. Et ſi quis hoc ſerbare voluerit, ſervet eum omnipotens deus. Si quis vero per tiranicam poteſtatem fringere aut minuere voluerit, ſciat ſe maledictum eſſe à Chriſto niſi emendare boluerit deo & hominibus. Manente hac Kartula in ſua nichilominus firmitate roborata. His teſtibus conſentientibus quorum hîc illic nomina infra ſcripta ſunt, & ſigno ſanctæ crucis corroborata. ✠ Ego Æðered rex confirmationem cum vexillo ſanctæ crucis Chriſti corroborabi & ſubſcripſi. ✠ Ego Alhferð epiſcopus conſenſi & ſubſcripſi. ✠ Ego Heahmund epiſcopus conſenſi & ſubſcripſi. ✠ Ego ꝓulfhere dux conſenſi & ſubſcripſi. ✠ Ego Eadred dux conſenſi & ſubſcripſi. ✠ Ego Ælfſtan dux conſenſi & ſubſcripſi. ✠ Ego Wigſtan dux conſenſi & ſubſcripſi. ✠ Ego Ælfſtan dux conſenſi & ſubſcripſi. ✠ Ego Drihtwald dux con-

1. Uti & hæc.

ſenſi & ſubſcripſi. ✠ Ego Ecgbearht miniſter conſenſi & ſubſcripſi. ✠ Ego Beorhtnoð miniſter conſenſi & ſubſcripſi. ✠ Ego Ordulf miniſter conſenſi & ſubſcripſi. ✠ Ego Æſca miniſter conſenſi & ſubſcripſi. Actum eſt autem anno ab incarnatione domini noſtri Iheſu Chriſti DCCCLXVIII.

Cap. 68.

R. I. De Cucolanſtane.

✠ Regnante inperpetuum domino noſtro Iheſu Chriſto. Ego [Aeðelulf, rex Saxonum, dabo pro remedio animæ meæ terram ad eccleſiam [1] Sanctæ Andreæ apoſtoli Chriſti & Suuiðuulfo epiſcopo aliquam partem in illo loco que dicitur Cucolanſtan, atque eccleſiam Sanctæ Michaëlis archangeli. Hæc ſunt termina trium aratrum circumjacentia. In oriente Mioðopæge. In meridie Healling papa meapc up pið halleȝ mepeȝ. In occidente Bpiogening papa meapc oþ nopþ ðune nopþan. In aquilone eaſt ⁊ Langneȝ ðune oþ cingeȝ meap. ⁊ ut ſpam cingeȝ mepce. oð ða alðan ſtpæt eaſt be ðape alðanſtpæte oð hliþ. ⁊ þanan ut be ðan hliðe oð þa ea meðepeȝan. ut habeat & poſſideat, & cuicunque voluerit illo vivente ſeu moriente derelinquat, & poſt ſe [2] tradendum concedamus liueram ab omni ſervitute, cum omnibus ad eam rite pertinentibus, cum

[Sol: 142.

1. Sic. 2. Sic.

furis

ſuris comprehenſione, & cum omnibus rebus quæ ad eccleſiam [1] Sanctæ Andreæ pertinent, cum campis, ſilvis, pratis, paſcuis, [2] paludis in minimis & in maximis, notis & ignotis. Si quis vero, quod abſit, heredum ſucceſſorumque noſtrorum donationem immutare aliter vel minuere ſtudeat, ſciat ſe inprimis omnipotentis dei iram incurrere, & viventem in hac vita [3] benedictionē carere, & in noviſſimo maledictione ſubjacere. Qui vero hæc augenda cuſtodierit, nichilque inrogarit adverſi, ſit benedictus in ſecula ſeculorum. amen. Scripta eſt hæc Kartula anno dominicæ incarnationis domini noſtri Iheſu Chriſti DCCCLXXX. indictione XIII. his teſtibus conſentientibus & ſubſcribentibus, quorum hîc nomina infra tenentur aſcripta. ✠ Ego Æðelred archiepiſcopus cum ſigno ſanctæ crucis Chriſti confirmavi. ✠ Ego ðrıþuulf epiſcopus conſenſi & ſubſcripſi. ✠ Ego Æþelpalð dux conſenſi & ſubſcripſi. ✠ Ego Beornuulf dux conſenſi & ſubſcripſi. ✠ Ego Ealhmund miles conſenſi & ſubſcripſi. ✠ Ego Beornuulf miles conſenſi & ſubſcripſi. ✠ Ego Deoruulf miles conſenſi & ſubſcripſi. ✠ Ego Cenolbald miles conſenſi & ſubſcripſi. ✠ Ego Ealhhere miles conſenſi & ſubſcripſi. ✠ Ego Deoring miles conſenſi & ſubſcripſi. ✠ Ego Beornhelm miniſter regis conſenſi & ſubſcripſi. ✠ Ego Oſmund miniſter regis conſenſi & ſubſcripſi.

Ego Beorn-thtuulf Miles conſensi & ſubscripsi.

1. Sic. 2. Sic. 3. Sic.

✠ Ego Beorhtred miniſter regis conſenſi & ſubſcripſi. ✠ Ego Noðhelm miniſter regis conſenſi & ſubſcripſi. Hæc ſunt prata æt Leðam duos agros. æt ȝcite cocce. oþep healf æcep mæde.

ceet-ham.

Cap. 69.

R. I. [Fol: 143.

[De Meallingas.

IN nomine dei ſummi & Salvatoris noſtri Iheſu Chriſti. ipſo quoque inperpetuo regnante diſponenteque ſuaviter omnia. Qua propter ego Eadmundus, rex Anglorum necnon & Merciorum, meo amabili epiſcopo, nomine Burhric, concedo aliquantulum [1] mei telluris, ubi dicitur Meallingas, trium videlicet aratrum pro remedio animæ meæ in ſempiternam hereditatem, ad augmentum monaſterii ejus [2] que eſt dedicata in honore Sanctæ Andreæ apoſtoli germanus Petri, & ſocius in paſſione, cum omnibus rebus ad eam pertinentibus, cum campis, ſilvis, pratis, paſcuis, [3] necne & aucupiis, & hoc quoque cum conſilio optimatum & principum meorum quorum nomina infra ſcripta reperiuntur. Unde adjuro, in nomine domini dei noſtri Iheſu Chriſti, qui eſt omnium juſtus judex, ut terra hæc ſit libera ab omni regali ſervitio inperpetuum. Si quis vero minuere vel fraudare præſumpſerit hanc donationem, ſit ſeparatus a conſortio Sanctorum. Ita ut

1. Sic. 2. Sic. 3. Sic.

vivens

vivens benedictione dei ſit privatus, & ſit damnatus in inferno inferiori, niſi ſatisfactione ante ejus obitum emendaverit quod inique geſſit, manente tamen hac cartula nichilominus in ſua firmitate. Qui vero tunc augere voluerit dona noſtra, augeat illi dominus cœleſtia dona, & æternam vitam tribuat. Ðiꝛ ꝛẏnðon þa land ȝemæno ðæꝛ buꝛan cpeðenan landeꝛ. Æneꝛt on ꝛuþ healꝛe oþ cincȝeꝛ ꝛiꝛhþe. oꝛ cincȝeꝛ ꝛẏꝛhþe on Oꝛꝛahameꝛ ȝemæne. ðanan on hene ꝛtnæt. and langꝛtnæte oꝛen lẏlle bunnan oþ eaꝛt meallinga ȝemæne. ⁊ ꝛpa niht ꝛuþ be eaꝛtan ðam cẏllan oþ þa nẏðe ꝛtnæte. ꝛuð ⁊ lanȝ ꝛtnæte on ȝeniht oð cincȝeꝛ ꝛẏꝛhþe. þænne ꝛẏnðon þiꝛ þa ðen bæno.

xxx. p.

eaꝛt Lindꝛhẏcȝ ⁊. otanhẏꝛꝛt. ⁊ Fꝛæcincȝ hẏꝛꝛt. ⁊ ꝛceonꝛeꝛteðe. xxx. p̄. ⁊ piht henincȝ ꝛalað ꝛto.

xxx. bonda pechelingę necȝ

ȝaꝛol. ⁊ holan ꝛpic. ⁊ pætlan hnẏcȝ. ✠ Ego Eadmundus rex Anglorum ſigno crucis confirmavi. ✠ Ego Eadred frater regis roboravi. ✠ Ego Eadgiſe mater regis adfui. ✠ Ego Oda archiepiſcopus ſubſcripſi. ✠ Ego Ælfeh epiſcopus conſenſi. ✠ Ego Ðeodred epiſcopus. ✠ Ego Wulfſtan archiepiſcopus. ✠ Ego Cenwald epiſcopus. ✠ Ego Ælfred epiſcopus. ✠ Ego Ælfric epiſcopus. ✠ Ego Æthelgar epiſcopus. ✠ Ego Ælfgifu concubina regis affui. ✠ Wulfgar dux. ✠ Æðelſtan dux. ✠ Eadmund dux. ✠ Scula dux. ✠ Sigferð miſ̄. ✠ Wulfric miſ̄. ✠ Ealdred miſ̄. ✠ Ælfſtan miſ̄. ✠ Ordeah miſ̄.

✠ Wulfgar dux. ✠ Æðelſtan dux.

[Sol. 144. miſ. ✠ Eadwerd [miſ. ✠ Wulfric miſ. + Odda miſ. + Ælla miſ. + Ælfgar miſ. + Oſferð dux. + Wihtgar miſ. + Wulfsige miſ. + Birhtwald miſ.

Cap. 70.

V. Perambulation Kent. p. 492.

Ðiſ iſ Bẏrhtriceſ ⁊ Ælfrẏðe hiſ piſeſ mihta cpiðe. ðe hi cpædon on Meapaham on heoſa maga ȝepitneſſe. ꝑ pæſ Pulfſtan Ucca. ⁊ Pulfſie hiſ broðor. ⁊ Siſred Ælfredeſ ſuna. ⁊ Pulfſie ſe blaca. ⁊ Pine preoſt. ⁊ Ælfȝar on Meapaham. ⁊ Pulfeh Oſðeȝeſ ſuna. ⁊ Ælfeh hiſ broðor. ⁊ Bẏrhtpaſa Ælfricеſ laf. ⁊ Brẏhtric hiræ mæȝ. ⁊ Ælfſtan Birceop. Æreſt hiſ kẏne hlafordе ænne beah. on hund eahtotiȝan mancẏran ȝolðeſ. ⁊ an hand recſ. on eal ſpa miclan. ⁊ ſeopeſ horſ. tpa ȝe pæðede. ⁊ tpa ſpeorð ȝeſetel rode. ⁊ tpeȝen haſocaſ. ⁊ ealle hiſ headoſ hundaſ. ⁊ ðære hlæfdian. ænne beah on ðritttiȝan mancẏran ȝolðeſ: ⁊ ænne ſtedan. to ſore ſpræce. ꝑ ſe cẏðe ſtandan morte. ⁊ ſoſ hiſ ſaple ⁊ hiſ ẏlðrena. into ſce Andreæ tpa ſulunȝ æt Dene tune: ⁊ hio ſoſ hire ſaple ⁊ hire ẏlðrena. tpa æt Langanfelda. ⁊ ðider in ſoſ hẏ. ðritttiȝ mancuſ ȝolðeſ. ⁊ ænne ſpeoſ beah: on xl. mancẏran. ⁊ ane cuppan ſeolfrene. ⁊ healfne bænd ȝẏldenne. ⁊ ælce ȝeare to heoſa ȝe mẏnde. tpeȝra daȝa ſeorme. of hæſl holte. ⁊. ii. of Fodðrinȝabeſan. ⁊. ii. of Bæſlinȝan. ⁊. ii. of Hæſiȝeandeſ hamme. ⁊ to Liſteſ ciſcan. lx. mancẏſ ȝolðeſ. xxx. ðam birſcope. xxx. ðam hiſde. ⁊ ænne ſpeoſ beah. on. lxxx. mancẏſ. ⁊ tpa

tpa cuppan ꝛeolꝛꝛene. ⁊ ðæt land æt Meapaham. ⁊ to ðce̅ Auguꝛtine ðꝛittig mancyꝛ golder. ⁊ tpa cuppan ꝛeolꝛꝛene. ⁊ healꝛne bænd gyldemne. ⁊ þ land æt Dæꝛæntan. Byꝛhpaꝛa hiꝛe dæg. ⁊ æꝛtep hiꝛe dæge. into ðce̅ Andꝛeæ. ꝛoꝛ vnc ⁊ vncꝛe yldꝛan. ⁊ Bæꝛlingaꝛ pulꝛehe. ⁊ he ꝛelle. x. hund pænega. into ðce̅ Andꝛeæ, ꝛoꝛ vnc ⁊ vncꝛe yldꝛen. ⁊ Pulꝛꝛic ꝛodꝛinga bynaꝛ. innon þ gecynde: ⁊ ðinede. hæꝛl holt. innon þ gecynde. ⁊ Pulꝛege ⁊ Ælꝛege hiꝛ bnedep Henigeaꝛdeꝛ hamme. innon þ ge cynde. Pulꝛege þ in land. ⁊ Ælꝛege þ ut land. ⁊ Pulꝛꝛtane Uccan. Polcneꝛ ꝛtede. innon þ ge cynde. ⁊ an hand recꝛ. on ðꝛim pundan: ⁊ ða tyn hyda on ꝛtꝛæt tune. into þæm mynꝛtꝛe. to polcneꝛ ꝛtede: ⁊ þ land æt Fealcnaham æꝛtep Byꝛhpaꝛa dæge. into ðce̅ Andꝛee. ꝛoꝛ Ælꝛꝛic hiꝛe hlaꝛond. ⁊ hiꝛ yldꝛan. ꝛpa heoꝛa cpide pæꝛ. ⁊ Bꝛomleah. æꝛtep Bꝛihtpaꝛa dæge, into ðce̅ Andꝛea. ꝛpa Ælꝛꝛic hiꝛe hlaꝛond hit be cpæð. ꝛoꝛ hinc ⁊ hiꝛ yldꝛan. ⁊ ðnodingeland eac. into ðce̅ Andꝛea. æꝛtep hiꝛe dæge. ꝛpa Ælꝛepe hit be cpæð Ælꝛꝛiceꝛ ꝛædep. ⁊ he ꝛeoþþan. on gepitneꝛꝛe. Eadgife ðæꝛe hlæfdian. ⁊ Odan Ancebiꝛceopeꝛ. ⁊ Ælfegeꝛ Ælꝛꝛtaneꝛ ꝛuna. ⁊ Ælꝛꝛiceꝛ hiꝛ bꝛoðoꝛ, ⁊ Ælꝛnoþeꝛ Pilian. ⁊ Lodpineꝛ æt Fecham. ⁊ Eadꝛiceꝛ æt Ho. ⁊ Ælꝛꝛieꝛ pꝛeoꝛteꝛ on Lnogdæne. ⁊ Pulꝛꝛtane. ix. Mancoꝛ golder to dælanne ꝛoꝛ vnc ⁊ vncꝛe yldꝛan. ⁊ oðeꝛ ꝛpilc Pulꝛꝛige to dælanne. ⁊ hæbban heom pið god gemæne gif hy hit ne don: ⁊ Pulꝛꝛige tydiceꝛ eg. ⁊ ða boc in non þ ge cynde. ⁊. ii. ꝛpuꝛan. on. iii. pundan. ⁊ ic bidde ꝛoꝛ godeꝛ luꝛan minne leoꝛan hlaꝛond. þ he ne ðaꝛige þ æniġ man vncep ne cpide apænde. ⁊ ic bidde

[Fol. 145.

ealle

ealle ȝoðeȝ ƿneonð þ hi ðaȝto ƿilȝtan. hæbbe þið ȝoð ȝemæne þ hit bȝece. ⁊ ȝoð him ȝy ȳmle milðe þe hit healðan ƿille;

Cap. 71.

R.I. De Danituna, & de Langafelda, & de Dærente, & de Falcheham, & de Snodilande, & de Bromlega.

✠ HÆC eſt ultima commendatio ſive rerum ſuarum pro deo diſtributio, quam fecerunt ſimul Brihtricus & Ælfſuuitha uxor ejus, appropinquante die mortis eorum, in villa quæ vocatur Meapeham, teſtibus his præſentibus de propriis parentibus ſuis, videlicet Uulfſtano cognomine Ucca, & Vulfſio fratre ejus, & Siredo filio Ælfredi, & Vulfſio cognomine Blaca, & Wine presbytero, & Ælfgaro in Meapaham, & Wulfego filio Ordegi, & Ælfego fratre ejus, & Brihtwara Ælfrici relicta, & Bryhtrico ejus conſanguineo, & Ælfſtano epiſcopo. Primum naturali domino ſuo regi armillam auream, quæ habebat octoginta mancas auri, & unum handſeax tantundem auri habentem, & quattuor equos duos ex eis optime faleratos, & duos gladios optime adornatos, & duos accipitres & omnes canes ſuos venaticos; & dominæ ſuæ reginæ armillam unam, quæ habebat triginta mancas auri, & unum equum emiſſarium,

rium, eo pacto ut adjuvaret eum apud regem, quatinus iſta commendatio ſive diſtributio rerum ſuarum firma & ſtabilis eſſet poſt mortem ſuam. [Et pro anima ſua, & omnium antiquorum ſuorum, dedit eccleſiæ Sancti Andreæ duas Sullingas terræ in Danituna. Et ipſa Ælffuuiþa ſimiliter dedit eidem eccleſiæ Sancti Andreæ, pro anima ſua & omnium parentum ſuorum, duas Sullingas terræ, quæ vocantur Langafelda. Et præter hæc dedit eidem eccleſiæ xxx. mancas auri, & unam torquem auream de XL. mancis auri, & unam cupam argenteam, & dimidiam vittam capitis auream. Et omni anno in diebus anniverſariorum ſuorum ordinaverunt ſervitoribus eccleſiæ [1] Sanctæ Andreæ firmam duorum dierum de terra illa quæ vocatur Hæſleholt, & duorum dierum de Uuotringeberia, & duorum dierum de Bærlinges, & duorum dierum de Herigetes ham. Et eccleſiæ Chriſti Cantuariæ dederunt ſexaginta mancas auri, xxx. archiepiſcopo, xxx. conventui fratrum, & unam torquem auream quæ habebat octoginta mancas auri, & duas cuppas argenteas, & terram illam quæ vocatur Meapeham. Et eccleſiæ Sancti Auguſtini dederunt xxx. mancas auri, & duas cuppas argenteas, & dimidiam vittam auream. Et terram illam quæ vocatur Dærente dederunt [2] Brihtuuara in diebus vitæ ejus tantum, & poſt mortem ejus eccleſiæ [3] San- *Sancti*

[*Fol. 146.*

1. Sic. 2. Sic. 3. Sic.

ctæ Andreæ pro ſe & anteceſſoribus ſuis. Et Bærlinges dederunt cuidam nomine Wulfego tali pacto, ut ipſe daret inde omni anno decies centum denarios pro ſe, & pro anteceſſoribus ſuis, eccleſiæ [1] Sanctæ Andreæ. Et cuidam Wulfſio dederunt Wotryngebyri, ſibi & ſuæ progeniei in hereditatem futuram, & Siredo Hæſel holt, & Wulfego & Ælfego fratri ſuo Hergeteſham, in hereditatem futuram, & cuidam Wulfſtano cognomine Ucca terram quæ vocatur Wolcneſtede, & illas x. hydas terræ quæ ſunt in Strættuna dederunt monaſterio de Wolcneſteda. Et poſt mortem Bryhtware terram de Falcheham dederunt eccleſiæ [2] Sanctæ Andreæ, & Bromlegam ſimiliter poſt mortem ejus, ſicut Ælfricus dominus ejus dederat eam eidem eccleſiæ. Similiter dederunt & Snodilande eidem eccleſiæ poſt mortem Brihtware, ſicut Ælferus [3] filius Ælfrici eam prius dederat ipſi eccleſiæ, & ipſe poſtea per teſtimonium Eadgyue reginæ, & Odonis archiepiſcopi, & Ælfegi filii Ælfſtani, & Ælfrici fratris ejus, & Ælfnoði cognomine Pilia, & Goduuini de Fecham, & Eadrici de Ho, & Ælfſi presbyteri de Croindene. Et cuidam Wulfſtano dederunt LX. mancas auri dividere pauperibus pro animabus ſuis, & cuidam Wulfſio tantundem dividere pro animabus eorum, & cum deo agant judicium niſi fideliter

recentiori manu Croyden

E Sol: 147.

1. Sic. 2. Sic. 3. Sic, cum quinque punctis.

fecerint.

fecerint. Ego Brihtricus pro dei amore rogo dominum meum dulciſſimum, ut iſta noſtra donatio inviolabilis permaneat, nec eam à quoquam violare permittat. Similiter rogamus & petimus omnes amicos dei, quatinus nobis adjutores in hac re exiſtant. Et quicunque eam aliquatenus violare præſumpſerint, ab ipſo domino Chriſto judice æternum recipiant judicium. Et qui eam inviolabilem conſervaverint, deum ſibi ſentiant affore propicium.

violari

Cap. 72.

Duſ pæſon ða ſeox ſu'unz æt Fulbaham ðce Andſea ze ſealð into Hroſeſceaſtre. } R. I.

✠ Æðelbryht Cinc hit zebocode ðam aplē on ece ỳnſe. ⁊ be tæhte hit ðam biſcope Eaſulfe to be pitenne, ⁊ hiſ æfter zæncan: ða be tpeonan ðam peaſð hit vte: ⁊ hæfdon hit Cỳnezaſ oð Eadmund Cinc. ða zebohte hit Ælfſtan heah ſtaninc æt ðam Cince mið hund tpelftizan manceſan zoldeſ. ⁊ ðritttizan pundan. ⁊ ðæt him ſealde mæſt eal Ælfeh hiſ ſunu. æfteſ Eadmunde Cincze. ða zebocode hit Eadſed Cinc Ælfſtane on ece ỳnſe. ða æfteſ Ælfſtaneſ dæze pæſ Ælfeh hiſ ſunu hiſ ỳnſe pæſð ⁊ ðæt he leac on halſe tunzon ⁊ oſ teah Ælfſnice hiſ bſeðeſ landeſ ⁊ æhta butan he hpæt æt him zeaſnode. ðaſoſ ðæſe bſoðoſ ſibbe zeuþe he him Eaſhiðeſ ⁊ Cſæzan, ⁊ Æneſſoſdeſ, ⁊ Fulbahameſ hiſ dæz. ða oſeſ bad Ælfeh hiſ bſoðoſ ⁊ ſenz to hiſ læne. ða hæfde Ælfſnic ſuna Eadſic

1. Sic.

hatte ⁊ Ælfeh nænne. þa ge uðe Ælfeh þam Eaðnice, Eaſhiðeſ, ⁊ Lnæzan, ⁊ Fulðahameſ, ⁊ hæfde him ſýlf Æneſſoſð. ða zepat Eaðnic æſ Ælfeh cpiðeleaſ, ⁊ Ælfeh ſenz to hiſ læne. ða hæfde Eaðnic laſe ⁊ nan beaſn. ða zeuþe Ælfeh hiſe hiſemoſzen zifre. æt Lnæzan, ⁊ ſtoð eaſhið, ⁊ Fulðaham, ⁊ Lýtlanbſoc on hiſ læne. ða him eft ze̊ðuhte ða nam he hiſ ſeoſme on Fulðaham. ⁊ on ðam oþſan polde ac hine ze ýfladе. ⁊ he ða ſænde to ðam aſce biſcope Dunſtane ⁊ he com to ſcýlfe to him, ⁊ he cpæþ hiſ cpiðe be ſoſan him. ⁊ he ſette ænne cpiðe to Lnifteſ Lýſican. ⁊ oðeſne to Sce̅ Anðſea. ⁊ ðane ðſiddan realde hiſ laſe. ða bſæc ſýþþan leoſ ſunu ðuſh þ piſ ðe he nam Eaðniceſ laſe ðæne cpiðe. ⁊ [Gl. 148. [heſepaðe ðæſ aſcebiſcopeſ zepitneſſe. ſað ða innon þa land mið þam piſe butan pitena tome. þa man þ ðam biſcope ciðde. ða zelædde ſe biſcop ah nunza ealleſ Ælfeheſ cpiðeſ to Eaſhiðe on zepitneſſe Ælfſtaneſ biſcopeſ on Lundene. ⁊ ealleſ ðæſ hiſeðeſ ⁊ ðæſ æt Lnifteſ Lýſican. ⁊ ðæſ biſcopeſ Ælfſtaneſ an Hſoſeſceaſtſe. ⁊ Fulfſieſ ſheoſteſ ðæſ ſciſiz manneſ. ⁊ Bſýhtpaldeſ on Mæſepeoſþe. ⁊ ealſa Eaſt Lant-paſena, ⁊ Feſt Lant-paſena. ⁊ hit pæſ zecnæpe on Suþ Seaxan. ⁊ on Feſt Seaxan. ⁊ on Mið-del Seaxan. ⁊ on Eſt Seaxan. þ ſe aſcebiſcop mið hiſ relfeſ aðezе ahnoðe zoðe. ⁊ Sce̅ Anðſea mið ðam bocan on Lnifteſ hſoðe ða land þe Leoſ-ſunu him to teah, ⁊ ðæne að nam Fulſiȝe ſe ſciſiz man ða he nolde to ðæſ cinzeſ handa. ⁊ ðæſe pæſ Goð eaca ten hundan mannan ðe ðane að realdan.

Cap. 73.

Iſto[1] tali ordine fuerunt illæ. VI. Sulingæ, quæ vocantur Uuldeham, primum venditæ eccleſiæ Sancti Andreæ apoſtoli de Hrofeceſtra, & poſtea extractæ, & iterum emptæ ipſi eccleſiæ, ac tandem per beatum Dunſtanum archiepiſcopum juramento mille virorum eidem eccleſiæ acquiſitæ, & jure hereditario in æternum relictæ. R. I.

REX Aethelberhtus primum hereditaverat de Uuldaham apoſtolum Sanctum Andream, & eccleſiam ſuam in Hrofeſceſtra æterno jure, & commiſit illud manerium Eardulfo epiſcopo Hrofenſi ad cuſtodiendum, & ejus ſucceſſoribus. Igitur in manibus ſucceſſorum ablatum eſt iterum apoſtolo, & eccleſiæ ſuæ in manibus regum, ita quod plures reges unus poſt alterum habuerunt illud poſtea, uſque ad tempus regis Eadmundi. Tunc quidam probus homo nomine Ælfſtanus heahſtaninc emit illud à rege Eadmundo, & dedit ei pro illo centum duodecim mancas auri, & xxx. libras denariorum. Hujus pecuniæ majorem partem dedit poſtea ipſi regi Ælfegus, filius ipſius Ælfſtani. Poſtea, mortuo rege Eadmundo, Eadredus rex hereditavit inde prædictum Ælfſtanum in æternam hereditatem. Itaque poſt mortem hujus manus

1. Iſta Rubrica bis occurrit in Apogr. ita tamen ut primùm ad calcem præcedentis capitis adjecta fuerit.

Ælfſtani,

Ælfſtani, præfatus Ælfegus, qui regi Eadmundo dederat majorem partem pecuniæ pro patre ſuo propter Uuldeham, ſucceſſit huic Ælfſtano in hereditatem. Qui ſtatim concluſit, & omnino confirmavit totum quod pater ſuus in vita ſua fecerat. Hic autem fratri ſuo Ælfrico & terras atque pecunias [patris ſui ita plene ſubtraxit, quod ipſe Ælfricus nichil omnino inde poterat habere, niſi ſervitio illud ab eo promeruiſſet quemadmodum quilibet extraneus. Tamen præcogitatus tandem Ælfegus, propter conſanguinitatis fraternitatem, conceſſit illi Earhetham, & Cræiam, & Æinesfordam, & Uuldeham in diebus vitæ ſuæ tantum, in præſtito ſolummodo. Itaque mortuo Ælfrico, Ælfegus ſtatim accepit omnia præſtita ſua, quæ fratri ſuo viventi præſtiterat. Ælfricus autem habuit filium, nomine Eadricum. Ælfegus vero non habuit. Et ideo Ælfegus conceſſit illi Eadrico Earhetham, & Cræiam, & Uuldeham, & retinuit in manu ſua Æinesford. Mortuus autem ipſe Eadricus abſque commendatione vel diſtributione rerum ſuarum, tunc iterum Ælfegus accepit præſtita ſua omnia. Habebat etiam ipſe Eadricus uxorem, & non liberos. Hac de cauſa conceſſit Ælfegus illi viduæ donum dotis ſuæ tantum quod ei dederat Eadricus, quando eam primum accepit uxorem, in Cræia. Et tunc remanſit Litelbroc & Uuldeham in præſtito ſuo. Poſtea quando ei viſum

[Gol. 149

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& placitum fuit, accepit firmam ſuam in Uuldeham. & in aliis volebat ſimiliter facere, ſed iterum infirmatus eſt. Et quia infirmatus valde, miſit ilico ad archiepiſcopum Dunſtanum, ut veniret ad eum. Qui abſque mora venit ad eum, & locutus eſt ei in loco illo, qui vocatur Scelfa. Ibi coram archiepiſcopo fecit Ælfegus commendationem ſive diſtributionem omnium rerum ſuarum, & conſtituit unam partem eccleſiæ Chriſti Cantuariæ, & alteram partem eccleſiæ Sancti Andreæ, & terciam partem uxori ſuæ. Poſtea fuit quidam Leofsunu, qui uxorem Eadrici nepotis Ælfegi reſictam accepit ſibi in uxorem. Et per ipſam mulierem incepit frangere conſtitutiones Ælfegi, quas fecerat coram archiepiſcopo, & vituperare archiepiſcopum, & teſtimonium ejus irritum facere. Tandem multa ſtimulatus cupidine, cum illa muliere ſua, quaſi quadam ſecuritate illius uxoris ſuæ inductus, intravit in terras illas abſque conſilio & judicio ſapientum virorum. Quod ubi archiepiſcopus audivit, ſine omni mora induxit ſtatim calumniam proprietatis in omnem diſtributionem Ælfegi cui ipſemet affuit, & quæ per eum facta fuerat. Diem ergo placiti hujus rei conſtituit archiepiſcopus apud Erhetham, per teſtimonium Ælfſtani epiſcopi Londoniæ, & Ælfſtani epiſcopi Hrofeſceſtræ, & totius conventus canonicorum Lundoniæ, & totius conventus eccleſiæ Chriſti Cantuariæ, & omnium orientalium [Fol. 150.

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In Margine manu recentiori Wulfius Presbyter. Judex Comitatus.

& occidentalium Cantiæ, & Uulffii presbyteri qui tunc vocatus Scirman, id eſt, judex comitatus,& Brihtuualdi de Mæreuurtha. Ad ultimum ita notificatum in Suðſeaxa, & in Weſtſeaxa, & in Middelſeaxa, & in Eaſtſeaxa, quod archiepiſcopus Dunſtanus cum libris eccleſiaſtici juris, & ſigno crucis Chriſti, quam ſuis manibus tenebat, ſui ſolius juramento acquiſivit in æternam hereditatem deo & ſancto Andreæ apoſtolo omnes terras illas, quas Leofsunu ſibi uſurpabat. Ipſum vero juramentum archiepiſcopi accepit Uulffi Scirman, id eſt, judex provinciæ, ad opus regis, quando quidem ipſe Leofsunu illud ſuſcipere nolebat. Inſuper ad hoc perficiendum fuit hoc quoque maximum adjumentum temporibuſque futuris maximum ſecuritatis probamentum, quod decies centum viri electiſſimi ex omnibus illis ſupradictis comitatibus juraverunt poſt archiepiſcopum in ipſa cruce Chriſti ratum & æternæ memoriæ ſtabile fore ſacramentum, quod archiepiſcopus juraverat.

Cap. 74.

De Bromleage.

R. I.

✠ IN nomine regnantis inperpetuum domini noſtri Iheſu Chriſti. Ego Eadgar, rex Anglorum ceterarumque gentium, conſiderans & recolens, quod etiam vas electionis veraciſſimis inno-

955. deest in Autographo.

innotuit verbis, quod in noviſſimis temporibus inſtarent tempora periculoſa; Iccirco unus quiſque de ſemetipſo plenius poterit agnoſcere, quod quanto quis in hoc terreno habitaculo longiorem protraxerit vitam, tanto veraciora eſſe omnia, quæ olim antiqui vates divinitus edocti implenda eſſe prædixerunt. Quod cernens ego neceſſarium duxi, ut per interceſſionem plurimorum pro venia delictorum meorum & requie æterna adipiſcenda animæ meæ, aliquid ex eis, quæ michi largitor bonorum Chriſtus dominus donare dignatus eſt. Hoc eſt, decem manſas, quod Cantigenæ dicunt. x. Sulunga, in illo loco, ubi jamdudum ſolicolæ illius regionis nomen impoſuerunt. æt Bromleage. tibi venerabili apoſtolo Chriſti ſancto Andreæ, & pro placabili pecunia Ælfſtani antiſtitis eccleſiæ [1] Hrofenſi concedo, cum omnibus utenſilibus quæ deus cœlorum in ipſo telluris gramine creavit, tam in notis cauſis & ignotis, in modicis & in magnis, campis, paſcuis, pratis, ſilvis ſilvarumque denſitatibus donans donabo libertatem, [2] præter expeditione, & pontis arciſve inſtructione, quia tanti precii emptum eſt ſupraſcripta terra octuaginta mancuſis auri puriſſimi, & ſex pondus electi argenti. Et inſuper dona meo præfecto Uulſtano donando auxit. xxx. mancuſas auri, ut fixa & immobilis permaneat ſempiternaliter noſtra donatio. Ita adjuro in nomine domini dei noſtri Iheſu Chriſti, [Fol. 151.

1. Sic. 2. Sic.

qui eſt omnium judex juſtus, ut nec michi nec alicui ſucceſſorum meorum regum ſeu cujuſlibet dignitatis, aliquid fraudare vel minuere, ſed abſque aliqua retractione inlæſa jugiter permaneat ſine fine. Si quis autem propria temeritate violenter invadere præſumpſerit, ſciat ſe proculdubio ante tribunal diſtricti judicis titubantem tremebundumque rationem redditurum, niſi prius digna ſatisfactione emendare maluerit. Hæc utilitas ſilvarum ad eandem [1] terra pertinet in Andredre, Billanoran, Belyndhyrſte. ⁊ on Ꝉlæppanꝑelda. Sceapndæn. ⁊ ðaꝑ ꝓihte ꝓiþ þorn-ðen. ⁊ Bꝓoccerham be eaſtan ea ⁊ Tanneꝑa hole. ⁊ Tꝓindhýrſt. Iſtis terminibus circumgirata eſt ter-

R.I. ra ſupraſcripta & multis nota. Ðiſ ſýnt ðaꝑa

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týn ſulunga land gemæro to Bꝓomleage. Æꝑerſt on eaſtan Ꝉýſel hýſter gemæro. ðonne on Ꝉꝓoptuner gemæro. ðonne on ſuð healꝑe. Ꝉýſſre ſtaner gemæro ſorþ bepeaꝑð ſetlan. ðonne be perſtan pichammer gemæru. ⁊ beohha hammer gemæru. þonne be norðan Beꝓinga hammer gemæru. ⁊ Modinga hammer gemæro. ⁊ ðonon eſt eaſt on Ꝉingeſ gemæro. ðæt on Ꝉýſel hýꝓſt.

Acta eſt hæc præfata donatio anno ab incar-

mo mo to

natione domini noſtri Iheſu Chriſti. DCCCC. LV. indictione vero [2] novem. ✠ Ego Eadgar, rex

✠

Anglorum, ſub ſigillo ſanctæ crucis corroboravi. ✠ Ego Dunſtan, Dorobernenſis eccleſiæ archi-

1. Sic. 2. Sic.

archiepiſcopus, [1] crucis Chriſti concluſi. ✠ Ego Ælfthryth, mater regis, prædictum donum confirmavi. ✠ Ego Oſpald, archiepiſcopus Eboracæ civitatis, [2] crucis Chriſti impreſſi. ✠ Ego Athelwold, Wintanenſis eccleſiæ epiſcopus, ſubſcripſi & confirmavi. ✠ Ego Ælfſtan, Lundonienſis eccleſiæ epiſcopus, corroboravi. ✠ Ego Ælfſtan epiſcopus conſignavi. ✠ Ego Eadelm epiſcopus conſenſi & ſubſcripſi. ✠ Ego Sydemann epiſcopus concluſi. ✠ Ego Alfold epiſcopus corroboravi. ✠ Ego Bryhtelm epiſcopus roboravi. ✠ Ego Byrhtferð miniſter. ✠ Ego Æthelweard miniſter. ✠ Ego Ælfwerd miniſter. ✠ Ego Æthelmær miniſter. ✠ Ego Ælfſige miniſter. ✠ Ego Wulfſtan miniſter. ✠ Ego Ælfric miniſter. ✠ Ego Ælfheah miniſter. ✠ Ego Ealdred miniſter. ✠ Ego Leofſtan miniſter. ✠ Ego Ælfhere dux. ✠ Ego Æthelſtan dux. ✠ Ego Æthelwine dux. ✠ Ego Byrhtnoð dux. ✠ Ego Ordgar dux. ✠ Ego Ælfric miniſter. ✠ Ego Alfpolð miniſter. ✠ Ego ƿulfige miniſter. ✠ Ego Sigred miniſter. ✠ Ego Eadelm miniſter.

[Fol. 152.

1. Sic. 2. Sic.

CAP. 75.

R.I. De Uuldeham & de Lytlan broce.

CUM exigente protoplaſti piaculo, ſucceſſioniſque ejus promerente nævorum contagio, lubrica mundanæ volubilitatis orbita nunc infimis ſumma, nunc vero ſummis infima verſare conſpicitur, & hoc modo proſperitatibus erigendo, nunc indiſcreto cujuſlibet infortunii ictu deiciendo ſolum aduſque deludit: nec cuiquam mortalium quis ſibi finis maneat patet, unum proculdubio reſtat unicuique ſollicita conſideratione penſandum, eo ſcilicet ardentius in æternitatis amore ſpem figere, quo velocius omnia temporalis vitæ proſpera, velut umbra cernuntur elabere, & quod propriis quiſque nequit meritis ſanctorum mereatur optinere ſuffragiis, ut eos in illo tremendi judicis examine patronos inveniat, quos in hac vita vel patrimonii ſui hereditatibus ampliare, vel in poteſtate ſibi divinitus allata prout valuit honorare ſategit. Qua propter ego Æthelred, totius Anglorum nationis, ſummo rerum opifice largiente, regni gubernacula ſortitus, ſuperni regis inſtinctu memor apoſtolicæ beati Pauli ſententiæ, qua, divinæ longanimitatem patientiæ ſublimiter extollens, opacam unius cujuſque conſcientiam vigore aſperæ invectionis increpat dicens;

dicens: An ignoras, quia patientia dei ad pœnitentiam te adducit? Ea quæ negligenter juventutis meæ tempore, quæ diverſis ſolebat uti moribus, exceſſi, dum me divina præveniente gracia in virilis robur aetatis evaſi, totis viribus ad melioris arbitrii cultum mutare ſtudui, ut & reatum prioris ignorantiæ ſalubriter evaderem, & ne tantæ benignitati ingratus ſed tota mentis intentione gratus exiſterem. Unde & rogatu cujuſdam michi admodum dilecti pontificis, ipſa non [minus actuum probitate quam naturalis vocabuli impreſſione Goduuini quandam ruris portionem, duobus in locis ſitam, ſex quidem manſas, quas Cantuarii ſyx ſulunga nominare ſolent, illo ſcilicet in loco, cui jam dudum gentis ejuſdem [1] indigine vocabulum Wuldaham indiderunt. Unam quoque manſam, ſolita Anglorum vocitatione, æt Lytlanbroce celebriter appellatam, ſalvatori omnium domino noſtro Iheſu Chriſto, ejuſque ſancto ac beatiſſimo Andreæ apoſtolo, ad pontificalem Hroſenſis eccleſiæ ſedem, cum hoc præſenti ejuſdem præfatæ portionis cyrographo, in perhennem hereditatem & incommutabilem renovare conceſſi libertatem. Hancque ſuper additam condicionem tam mea, quam ſupernæ majeſtatis auctoritate, cum ſanctæ crucis ✠ impreſſione [2] vigilant interponere juſſi. Ut nulla deinceps altior inferiorve cujuſlibet dignitatis per-

neglegenter

[*Fol. 153.*

indigena

1. Sic. 2. Sic.

ſona,

ſona, vel auſu temerario, vel quolibet inventicio frivolæ ac novellæ adinventionis membranulo, hoc omnipotentis dei noſtrumque præſumat violare decretum. Sed ut jam prænominatus antiſtes cum ſummæ devotionis & humilitatis induſtria à regia mea dignitate voti compos optinuit, eandem portionem cum omnibus utenſilibus quæ deus omnipotens in illa provenire conceſſerit, inpoſterum ſemper & ipſe, cujus ſollertia pro me dono renovata eſt, abſque ullo contradictionis obſtaculo Chriſto auctore gubernet & regat, ac poſt vitæ ſuæ terminum omnes quotquot ei ad regendam præfatæ eccleſiam ſedis præſcia Chriſti providente gracia ſucceſſerint. Sit autem præfata portio ab omni mundanæ ſervitutis jugo [1] liberum, excepta expeditione, pontis arciſve reſtauratione. Si quis vero mortalium hujus cyrographi renovationem qualibet occaſione temerarius infringere præſumpſerit, omnibus veteris ac novi teſtamenti maledictionibus ſtrictus in hac vita permaneat, & poſt mortem omnibus gehennalium tormentorum pœnis ſine fine puniatur, niſi citius ad congruam ſatisfactionem convolare R. I. maluerit. His terminis eadem portio gyratur.

✠ Ðiſ ſint ðapa. vi. ſulunga landa ȝemæro to ſulðaham. Æreſt hit ſeh ð on eaſtepeapðum Leðæma meapce. Suð ðonon oſ Leðæma meapce on buſh hæma meapce. ðonne peſt ſonon be buſh hæma meapce vt andlanȝ [fol. 154.] Meðpæȝe.be miðde peapðum ſtream

1. Sic.

oþþapa

oþþaſa hiſena land to Hroſeceaſtre. ðonon norð be ðaſa hiſena meaſce on hýſcen denes meaſce. Of hýſcandenes meaſce eſt on Leðæma meaſce. ⁊ þæſe mæde þe to puldа ham ge býnað on cing mæde. x. æceſas. ⁊ on buſh ham on ðam mædum viii. æceſas. ⁊ on mýclan pýſce. v. æceſas. ⁊ ðæt den æt cildan ſpic. ⁊ ðæt den on poſes hýſtre. ⁊ hund teontiga ſpina ingang æt hoſſhýſtre on ðam ſnade. ⁊ mid eallum ðam mannum ſpa ſpa hit ſtod. ða ic hit æſ hæfde. etc.

Memorand. ibidem ſunt termini de Litlanbroce.

Anno dominicæ incarnationis DCCCXCV. indictione VIII. caraxata eſt hæc renovationis præfatæ cartula, & cum vivificæ ſignaculo crucis impreſſa, his idoneis teſtibus unanimitatem præbentibus, quorum vocabula ſecundum uniuſcujuſque dignitatem hîc inferius ſcripta adeſſe videntur. ✠ Ego Æthelred, rex Anglorum, prænotatam terrarum portionem deo omnipotenti,

tenti, Sanctoque Andreæ apoſtolo libentiſſime renovari conceſſi. ✠ Ego Ælfric, Doruernenſis eccleſiæ electus epiſcopus, adquievi. ✠ Ego Ælfheah, Uuintonienſis eccleſiæ adultus epiſcopus, corroboravi. ✠ Ego Ealdulf, Eboracenſis eccleſiæ electus epiſcopus, conſignavi. ✠ Ego Ælfſtan, Lundonienſis eccleſiæ epiſcopus, aſſenſum præbui. ✠ Ego Æſcwig, Dorkecenſis eccleſiæ epiſcopus, non rennui. ✠ Ego Ælfheah, Licetfeldenſis eccleſiæ epiſcopus, conſentaneus extiti. ✠ Ego Aðulf, Herefordenſis eccleſiæ epiſcopus, confirmavi. ✠ Ego Ðeodred, Orientalium Anglorum epiſcopus, conſygillavi. ✠ Ego Ælfwold, Cridienſis eccleſiæ epiſcopus, libens adfui. ✠ Ego Sigar, Uiullenſis eccleſiæ epiſcopus, conſenſi. ✠ Ego Ordbirht, Seoleſenſis eccleſiæ epiſcopus, conſolidavi. ✠ Ego Wulfſige, Scirburnenſis eccleſiæ epiſcopus, conſenſum indidi. ✠ Ego Ealdred, Cornubienſis eccleſiæ epiſcopus, concluſi. ✠ Ego Goduuinus, ejuſdem præfatæ Hrofenſis eccleſiæ epiſcopus, ✠ hoc crucis ſanctæ vexillo munitus, hoc donum voti compos optinui. ✠ Ego Æthelweard dux. ✠ Ego Ælfric dux. ✠ Ego Ælfhelm dux. ✠ Ego Leoffige dux. ✠ Ego Leofwyne dux. ✠ Ego Ælfſige miniſter. ✠ Ego Ordulf miniſter. ✠ Ego Beorhtwold miniſter. ✠ Ego Æthelmar miniſter. ✠ Ego Wulfget miniſter. ✠ Ego Leofpine miniſter. ✠ Ego Wulfric miniſter. ✠ Ego Æthilrict miniſter. ✠ Ego Æthelweard

[Sol. 153.

weard miniſter. ✠ Ego Wulfnoð miniſter. ✠ Ego Fræna miniſter. ✠ Ego Wulfſige miniſter. ✠ Ego Æthelnoð miniſter. ✠ Ego Sipeard miniſter. ✠ Ego Sigred miniſter. ✠ Ego Ælfhelm miniſter. ✠ Ego Wynnelm miniſter.

Cap. 76.

Hep cýð [1] on ðýrum ȝeppite. hu Lobpine Birceop on Hpoꝛeceaꝛtre. ⁊ Leoꝛꝛine Ælꝛeaȝeꝛ runu puꝛðon ȝe rýbꝛumoðe ymbe þ land æt Snoddinȝ landе. on Lantpapa býꝛiȝ. } R. I.

℣ Etc.

1. Vide Hickeſii Diſſ. Ep. p. 43.

Fol. 156

Cap. 77.

R. I. De Bromleage.

OMNIPOTENS Chriſtus ſalvator mundi, cujus coæternum cum patre ſanctoque ſpiritu regnum nec incipit, nec deſinit in ſeculum, qui, in extremo caducorum margine, per uterum beatæ virginis incarnatus, pro redemptione generis humani in ara ſanctæ crucis ſemet ipſum patienter in odorem ſuavitatis immolari permiſit, Evangelicis nos edocet inſtitutis, ut quanto magis mundanæ volubilitatis dies ſicut umbra prætereunt, & caduca labentis ſeculi momenta velut fumus deficiunt, tanto inſtantius illuc tendat noſtræ mentis intentio, ubi non annua ſed continua & ineffabili dulcedine referta paſcalium deliciarum refectio, ubi tranquilla eſt & ſuavis ſanctorum in ſecula ſeculorum exultatio, & ſine fine perpetua cum deo vivo & vero omnium bonorum poſſeſſio. Cujus gratuitæ pietati cum omni eſt affectu gratias agendum, quod ſuorum corda fidelium ſancti ſpiritus illuſtratione in amorem ſui nominis [Fol. 157. inflammat,[& ut ſanctos ejus pia mente venerentur inſpirat, ut quod noſtra poſſibilitate conſequi nequimus, eorum nobis ſuffragio poſſe donari ſperemus, qui ei in illa divinæ contemplationis gloria adunati, æternæ beatitudinis ſunt diademate coronati. Quod in interioris animi

animi ſecreto pertractans ego Æðelred, deifica annuente clementia, gentis Anglorum baſileus, omnipotenti Chriſto ſanctoque apoſtolo ejus Andreæ, germano beati principis apoſtolorum Symonis Petri, quoddam ruris æt Bromleage territorium, cujus circuitus ambitum & diſtributionis funiculum patria dimenſione ſyx ſulunga provinciales ſolent appellare, & utilitatem ſilvarum ad eandem terram pertinentium in Andrede, quod utrumque in tempore juventutis meæ à Hroſenſis eccleſiæ dioceſi quibuſdam inſtigantibus abſtraxi, libens benivolus ac devotus reſtituo. Cujus tamen rapinæ prædationem non tam crudeliter quam ignoranter, & maxime Æthelſino quodam infelice dei omnipotentis ac totius populi inimico inſtigante, meque ejus iniquæ ſuaſioni incaute conſentiente, fieri juſſi. Qui, inter cetera, quæ ſæpe commiſit, furti & rapinæ flagitia, publicus hoſtis inventus, in tantum malitiæ ſuæ frena laxavit, ut non ſolum vulgo quoſcumque poſſet invaderet, ſed ut meam quoque puerilem ignorantiam calliditatis ſuæ laqueo circum veniens inretiret; & ut tantum flagitii committerem improbe præfati ſancti loci prædo incitaret, inſuper idoneum & fidelem michi præpoſitum mea ab ejus invaſione defendentem occideret. Unde &, juſto exigente judicio, diſpoſui merito eum omni dignitate privari, ut qui injuſte rapuit aliena, juſte amitteret propria. [1] Hunc autem

1. F. *nunc.*

tem quia ſuperna michi parcente clementia ad intelligibilem ætatem perveni, & quæ pueriliter geſſi in melius emendare decrevi, iccirco domini compunctus gracia, quicquid tunc inſtigante maligno contra ſanctum dei apoſtolum me inique egiſſe recogito, totum nunc coram deo, cum flebili cordis contritione, pœniteo, & quæque opportuna ad eundem locum pertinentia libenter reſtauro, ſperans pœnitentiæ meæ lacrimas ſuſcipi, & prioris ignorantiæ vincula ſolvi ab eo, qui non vult mortem peccatoris, ſed ut magis convertatur & vivat, credens me & graciam invenire in conſpectu apoſtoli, qui [fol. 158. in populo ſuo mitiſſimus apparuit, & pro crucifigentibus ſe exoravit. Et ut toto corde præfatum rus ad eccleſiam ejuſdem beati apoſtoli me reſtituere veraciter approbarem, hoc reſtitutionis teſtamentum ſanctæ & individuæ trinitati ſcribere conceſſi, & manu mea Godwino, præfatæ eccleſiæ antiſtiti, michi tota devotione fideli, in conventu & præſentia optimatum meorum tradidi, cum divinæ majeſtatis auctoritate & mea, præcipiens, ut nullus ſucceſſorum meorum, qui poſt me regnaturi ſunt in gente Anglorum, ſed nec ulla alia cujuſlibet altioris aut inferioris dignitatis perſona hanc tellurem occaſione qualibet invadere præſumat, ſed ſemper impoſterum portio ipſa ad uſum præfatæ epiſcopalis ſedis epiſcopi qui nunc eam regit, & hoc renovationis teſtamentum me donante impe-

impetravit, & omnium qui ei in epiſcopatum ſucceſſuri ſunt, ab omni terrena ſervitute cum omnibus ad ſe rite pertinentibus libera permaneat, tribus exceptis, rata expeditione, pontis arciſve reparacione. Si quis igitur hanc divinam pariter & meam auctoritatem facibus avariciæ æſtuans, aut arrogantiæ faſtu tumidus inmutare præſumpſerit, æternæ maledictioni ſubjaceat, & cum diabolo & angelis ejus in inferno ſine fine damnatus intereat, niſi digne pœniteat, quod iniqua præſumptione deliquit.

His limitibus idem rus hinc inde gyratur. R. I.

Saxonicè

Hæc utilitas ſilvarum ad eandem terram pertinet in Andrede. Saxonicè

Anno dominicæ incarnationis DCCCCXCVIII. indictione XI. recurrente annua paſcali ſolennitate, qua verus agnus pro noſtra omnium redemptione immolatus deſtructo mortis imperio reſurrexit, & credentibus regna cœlorum patefecit, ſcripta eſt

[Foli 159. eſt hæc carta, & me donante in manus [epiſcopi Godwini, ad eccleſiam Sancti Andreæ apoſtoli tradita, his teſtibus unanimiter adclamationem præbentibus. ✠ Ego Æðelred, divina gracia favente rex Anglorum, hujus renovationis teſtamentum ſcribere conceſſi. ✠ Ego Ælfric, Doruernenſis eccleſiæ archiepiſcopus, aſſenſum præbui. ✠ Ego Ealdulf, Eboracenſis eccleſiæ archiepiſcopus, conſenſi. ✠ Ego Ælfheah, Uuintonienſis eccleſiæ epiſcopus, adquievi. ✠ Ego Ælfheah epiſcopus corroboravi. ✠ Ego Æſcwig epiſcopus conſignavi. ✠ Ego Athulf epiſcopus conſolidavi. ✠ Ego Wulfſtan epiſcopus conſigillavi. ✠ Ego Alfwold epiſcopus confirmavi. ✠ Ego Wulfſige epiſcopus conſenſi. ✠ Ego Ordbirht epiſcopus corroboravi. ✠ Ego Ealdred epiſcopus conſignavi. ✠ Ego Ælfwine epiſcopus concluſi. ✠ Ego Æthelſtan clito. ✠ Ego Egcbirht clito. ✠ Ego Eadmund clito. ✠ Ego Eadred clito. ✠ Ego Eadwi clito. ✠ Ego Ælfweard Abbas. ✠ Ego Wulfgar Abbas. ✠ Ego Ælfſige Abbas. ✠ Ego Lyfing Abbas. ✠ Ego Æthelweard dux. ✠ Ego Ælfric dux. ✠ Ego Leoffige dux. ✠ Ego Ælfhelm dux. ✠ Ego Leofwine dux. ✠ Ego Byrhtwold miniſter. ✠ Ego Æthelmer miniſter. ✠ Ego Ordulf miniſter. ✠ Ego Wulfget miniſter. ✠ Ego Leofwine miniſter. ✠ Ego Wulfric miniſter. ✠ Ego Wulfheah miniſter. ✠ Ego Sigred miniſter. ✠ Ego Sigweard miniſter. ✠ Ego Fræ-

na

na miniſter. ✠ Ego Leofwine miniſter. ✠ Ego Wynnelm miniſter. ✠ Ego Æthelmær miniſter. ✠ Ego Ælfgar miniſter. ✠ Ego Ælfweard miniſter. ✠ Ego Leofric miniſter. ✠ Ego Æthelric miniſter. ✠ Ego Æthelweard miniſter. ✠ Nos omnes optimates conſenſimus.

Cap. 78.

De Stantune & Hiltune. R. I.

PChriſtus omnipotens deus imperpetuum regnans, cujus nutu & divinitatis gubernaculo reguntur quæcunque ſunt in aſtris vel arvis, ne peſſumdata in præcipitii voraginem labefactari poſſint, à quo etiam [1] dirivatur omnis principatus & poteſtas, omniumque honorum dignitas, ſicut apoſtolo dogmatizante didicimus, qui ait: non eſt poteſtas niſi à deo. Omnes primum mortales unius qualitatis indumento veſtivit, cum in mundo naſci mandavit, hoc eſt, nuditate. Ceterum ſi qui potentes, ſi qui inopes, ſi qui in terrenis negotiis ſunt mediocres, ſic ſunt ſicut à deo ordinationem acceperunt, qui omnia ſingulari jure præordinat, atque diſpenſando ineffabili diſcretione ſibi libitis erogat. Liquet & prorſus patet, terreſtrem ſubſtantiam [ad hoc hominibus conceſſam, [Fol. 160.

1. Sic.

ut

ut cœleſtem illa mercentur, & ut habentes communicent non habentibus gracia amoris filii dei, qui pro nobis indebite voluit egens fieri. Unde ego Æðelredus, rex nationum totius gentis Brittanniæ, pro [1] adipiſcenda cœleſtis vitæ præmia, cuidam devotiſſimo dei famulo Goduuino, Hrofenſis parrechiæ epiſcopo, michique oppidò familiariter dilecto, dono liberali dextera. xv̄ manſas terrarum in villa æt Stantun ⁊ æt Hiltun, cum omnibus appendiciis ſuis in paſcuis & pratis, omnibuſque quæ hujuſce villæ ſunt juris, ut poſſidens perhenniter poſſideat, & poſt ſe heredem cui ſibi libuerit præficiat, ea interpoſita ratione, ut jugi deprecatione pro meæ ſalutis integritate dominum interpellando exoret. Erat autem eadem villa cuidam matronæ, nomine Æthelflæde, derelicta à viro ſuo obeunte illo, quæ etiam habebat germanum quendam, vocabulo Leoffinum, quem de ſatrapis nomine tuli, ad celſioris apicem dignitatis dignum duxi promovere, ducem conſtituendo ſcilicet eum, unde humiliari magis debuerat, ſicut dicitur: Principem te conſtituerunt, noli extolli, & cetera. Sed ipſe hoc oblitus, cernens ſe in culmine majoris ſtatus [2] ſubrogatu, famulari ſibi peſtilentes ſpiritus promiſit, ſuperbiæ ſcilicet & audaciæ, quibus nichilominus ipſe ſe dedidit, in tantum ut floccipenderet quin offenſione multimoda me multoties graviter offenderet. Nam præfectum meum Æficum,

In Margine manu recenſ. Satrapa, Miles. Duc.

1. Sic. 2. Sic.

cum, quem primatem inter primates meos taxavi, non cunctatus in propria domo ejus eo inſcio perimere, quod nefarium & peregrinum opus eſt apud Chriſtianos & gentiles. Peracto itaque ſcelere ab eo, inii conſilium cum ſapientibus regni mei, petens ut quid fieri placuiſſet de illo decernerent, placuitque in commune nobis eum exulare, & extorrem à nobis fieri cum complicibus ſuis. Statuimus etiam inviolatum fœdus inter nos, quod qui præſumpſiſſet infringere, exhereditari ſe ſciret omnibus habitis, hoc eſt, ut nemo noſtrûm aliquid humanitatis vel commoditatis ei ſumminiſtraret. Hanc optionis electionem poſt habitam nichili habuit ſoror ejus Æthelflæd, omnia quæ poſſibilitatis ejus erant, & utilitatis fratris omnibus exercitiis ſtuduit explere, & hac de cauſa aliarumque quam plurimarum exheredem ſe fecit omnibus. Sit ergo prædicta donatio ab omni mundiali ſervitio immunis, excepto quod omnibus eſt generale terris, pontis videlicet vel arcis recuperatione, & expeditione. His apicibus præcipimus & obſecramus in Chriſti nomine ut aſſenſum detis corroborantes, & ſi quis anteriores præponere voluerit inpoſterum irriti fiant, nec æternaliter [1] ſtabilientur, ſed perpetua oblivione oblitterentur. Oblitterentur nec minus nomina eorum de libro vitæ, qui hoc cyrographum aliquo molimine in aliud tranſmutare decreverint quam per ſingraphiam

[Fol. 161.

1. Sic.

confirmavimus. Anno ab incarnatione domini mill. xii. indictione x. caraxatum eſt hoc polipticum, & ſignaculo crucis inſignitum, his teſtibus magnifice firmiterque adamantino ſtilo firmantibus. Ego Æðelredus, rex Anglorum, præfatam terram pro amore dei, ejuſque genitricis & perpetuæ virginis Mariæ, Godwino epiſcopo cum vivificæ crucis vexillo impreſſam libens conceſſi. Ego Ælfgyfu regina domini mei regis dono arriſi. Ego Wulfſtan archiepiſcopus, cum coëpiſcopis noſtris & filiis regis, & Abbatibus & Ducibus & Militibus quorum nomina inſerta ſunt corroboravi. Ego Eadnoð epiſcopus. Ego Aðulf epiſcopus. Ego Athelwoldus epiſcopus. Ego Ælfgar epiſcopus. Ego Godwinus epiſcopus. Ego Æthelſie epiſcopus. Ego Brihtwoldus epiſcopus. Ego Leuing epiſcopus. Ego Alfhun epiſcopus. Ego Ælmar epiſcopus. Ego Wulfgar Abbas. Ego Ælffi Abbas. Ego Brihtmær Abbas. Ego Ælfwi Abbas. Ego Ælffi Abbas. Ego Edric Abbas. Ego Brihſtan Abbas. Ego Eadmær Abbas. Ego Oſcytel Abbas. Ego Eadric dux. Ego Uhtred dux. Ego Leofwine dux. Ego Ælfric dux. Ego Æthelmær miles. Ego Syferð miles. Ego Æthelweard miles. Ego Godwine miles. Ego Morcar miles. Ego Ælfgar miles. Ego Wada miles. Ego Ulfkytel miles. Ego Thurkytel miles. Ego Æthelwine miles. Ego Adelwold miles. Ego Ælmær miles.

[1]Ðiſ ſýndon ða land ȝemæne to ſtantune. R.I.

Saxonicè

fol: 162.

Cap. 80.

De Falcheham & Bromleage.

Saxonicè

fol: 163

fol: 164.

Cap. 81.

Hæc [2] deſcriptio demonſtrat aperte unde [3] depeat pons de Rouceſtra reſtaurari quotiens fuerit fractus.(#) vide de calcim libri P. 426. } debeat R.In.

1. Sic. 2. Vide Lambard's Perambulation, p. 385. 3. Sic.

CAP. 82.

Ðiſ iſ ðæne bnice ge peonc on Hnovecæſtne.

Fol: 167.

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[1] CAP. 84.

Fol: 168.

R.I. [De placito apud Pinendenam inter Lanfrancum archiepiſcopum & Odonem Baiocenſem epiſcopum.

quod vide [2] apud Reg: Temp: Roff: Fol 121. a.

1. Sic. 2. Exſtat apud Seldeni Eadmerum, p. 197. & Whartoni Angliam Sacram, Part I. p. 334.

Fol: 169.

Fol: 170.

CAP.

Cap. 85.

De Frachenham. R. I.

Willelmus, gracia dei rex Anglorum, epiſcopo Erfaſti, Balduino Abbati, Picoto & Rotberto Malet vicecomitibus & ceteris fidelibus meis ſalutem. Sciatis, quod ego conceſſi archiepiſcopo Lanfranco manerium [1] qui vocatur Frachenham, ſicuti Heroldus tenebat ea die quando mare tranſivi, & ſicuti Turbertus & Gotinus ab ipſo Heroldo [2] tenebat, in omnibus terris, pratis, [3] paſchuis, ſylvis ruſticis & ſochemanis, & ceteris omnibus. [Fol. 171.

Idem [4] Saxonice verbatim.

Cap. 86.

Quomodo Lanfrancus terras extractas eccleſiæ Sancti Andreæ & alias acquiſitas monachis contradidit; & de Gundulfo epiſcopo. } R. I.

Præterea notandum, ac fidelibus omnibus futuris maxime temporibus, quantæ

1. Sic. 2. Sic 3. Sic. 4. Vide Whartoni Angl. S. P. I. p. 336.

va-

valentiæ, quantæve eccleſiæ Chriſti Cantuarberiæ, necnon & eccleſiæ Sancti Andreæ Hroueceſtriæ, hic piæ memoriæ Lanfrancus archiepiſcopus utilitati & honori, dum vixit, extiterit, ſciendum eſt. Hic nanque non ſolum illas, quæ ſuperius nominatæ ſunt, terras eccleſiæ Chriſti, verum etiam ex diverſorum dominatione tyrannorum eccleſiæ Hroſenſi ſuæ ratione prudentiæ ac ſapientiæ adquiſivit; adquiſitas vero eccleſiæ, unde antiquorum [1] neglegentia fuerant extractæ atque diſperſæ, contradidit. Videlicet Dænitunam, Stoches, Falcenham, & Fracenham, de manibus prædicti Baiocenſis epiſcopi, & hominum ſuorum, & aliorum hominum, quaſi quadam placitorum violentia extorſit. Et hæc non ſolum, ſed & alia bona ad opus monachorum, quos eidem eccleſiæ ipſe primum inſtituit, quo ad vixit impendit, inſtitutis vero ſervitio dei & ſancti apoſtoli Andreæ omnia, quæ illorum victui vel veſtitui neceſſaria fore videbantur, certo apparatu præparare procuravit. Annitente tamen, ac per omnia ſuffragante beatæ memoriæ Gundulfo epiſcopo, quem ipſe monachum & ſacriſtam ſanctæ Mariæ Beccenſis eccleſiæ, dum ipſe quoque prior ejuſdem fuit eccleſiæ, merito ſanctitatis ac beatæ religionis præ ceteris omnibus adamavit; adamatum vero poſt ſe in Angliam quoque quam citius potuit venire fecit, & eum omni domui ſuæ, immo rebus omnibus ſuis,

1. Sic.

quas

quas in archiepiſcopio habuit, ſolum poſt ſeſe præ omnibus aliis præpoſuit. Præpoſitum autem, atque in omni ſapientiæ & prudentiæ ſenſu diu probatum, tandem divino admonitus inſtinctu, à ſeſe devote conſecratum prædictæ eccleſiæ præfecit antiſtitem. Qui. xxx^ta. & uno annis inibi ſuperſtes exiſtens, eccleſiam Sancti Andreæ, pene vetuſtate dirutam, novam ex integro, ut hodie apparet, ædificavit. Officinas quoque monachis neceſſarias, prout loci capacitas pati potuit, omnes conſtruxit. Ipſos etiam monachos xxii. ſuſcepit; ſuſceptos vero ſanctæ religionis habitu induit; indutos poſt modum ſacris ordinibus aptos, vel ſanctæ religionis benedictione dignos ipſemet benedixit, conſecravit, & quantacunque valuit diligentia & per ſe, & per alios in dei timore & amore ſemper inſtruxit; inſtructos quidem poſt deum ſuper omnia amavit, honoravit, atque in eo quod potuit omnibus diebus vitæ ſuæ beneficiis multimodis augmentare non ceſſavit. Et cum non amplius in introitu epiſcopatus ſui quam quinque inveniſſet in eccleſia Sancti Andreæ canonicos, die, qua ſeculo præſenti deceſſit, pluſquam ſexaginta monachos, bene legentes & optime cantantes in ſervitio dei & apoſtoli ſui deum timentes & ſuper omnia amantes reliquit. Sed inter cetera, quæ illis beneficia nonnulla contulit, unum illis dignum memoria fecit. Fracenham, quod, ut ſupradictum, ab alienorum

[Fol. 172. In Marg: recentiori manu. Gundulfi Opera

monachos 60.

norum injuſta poteſtate archiepiſcopus prudentiæ ſuæ ratione Lanfrancus extorſit, & ad victum monachorum æternaliter fore conſtituit, Gundulfus epiſcopus, quia ipſum manerium longinquis regionibus à Hroueceſtra nimis erat remotum, ipſum manerium in ſua ac ſuorum omnium retinuit manu ſucceſſorum, atque pro illo, licentia & conſilio ſæpedicti archiepiſcopi Lanfranci, Wldeham monachis æternaliter dedit, malens quidem ſeſe ac ſuos ſucceſſores annuis laboribus equitando victum ibi tam longe quæritare, quam monachos, vel ejuſdem villæ pauperes homines ſingulis annis in annonam deportando fatigare.

Cap. 87.

R. I. De Falchenham.

R. I. Quomodo Wills rex, filius Willelmi regis, rogatu Lanfranci archiepiſcopi, conceſſit & confirmavit Rofenſi eccleſiæ Sancti Andreæ apoſtoli, ad victum monachorum, manerium, nomine Hedenham: quare Gundulfus epiſcopus Caſtrum Rofenſe lapideum totum de ſuo proprio regi conſtruxit.

Inter cetera beneficia ipſius archiepiſcopi, Falchenham quoque, ſicut ſupradiximus, ab injuſta extorſit Baiocenſis epiſcopi poteſtate,

* Hæc inter Lineas Rubras, ante Capitulum 88 inſeruntur partim in Autographo.

partim auxilio magni regis Uuillelmi; pro qua re Radulfus, Cadomenſis monachus, ejus tunc exiſtens capellanus, ad regem ipſum pro ipſo auxilio in Normanniam fuit tranſmiſſus; partim pactione pecuniæ, videlicet LX. librarum, quas archiepiſcopus regi illi promiſit ſe daturum; unde XXX. libras accepit. XXX. ei condonavit. Tandem litteris regis, quas ſecum Radulfus epiſcopo detulit, ac pecunia promiſſa adeptus archiepiſcopus ipſum manerium, ſtatim illud conſtituens ad victum monachorum, XV. reddens firmam dierum.

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vide Annot: ad Apicem 87. Capti. *

CAP. 88.

ALIUD quoque beatæ memoriæ Gundulfus epiſcopus non minus memorabile illis contulit beneficium, ſed omni potius omnibus ſeculis venturis dignum veneratione. Caſtrum etenim, quod ſitum eſt in pulchriori parte civitatis Hroueceſtre, pro regia conceſſione illius doni, quod ſæpedictus archiepiſcopus prædictæ eccleſiæ ad victum monachorum diſpoſuerat dare, manerium videlicet quod ſitum eſt in comitatu de Bucingeham nomine Hedenham. Non enim aliter ut ratum permaneret ipſi eccleſiæ illud abſque regis conceſſione potuit dare, quia pater regis illud dederat archiepiſcopo in vita ſua tantum, ut ſullimatus fuit in

archiepiſcopio. Unde Uuillelmo filio ejus ipſum patrem ſuccedente in regno, ab archiepiſcopo & epiſcopo de ejuſdem manerii conceſſione requiſitus, reſpondit centum libras denariorum habere ſe velle pro ipſa conceſſione. Quod poſtquam archiepiſcopus & epiſcopus ſimul audierunt, conſternati valde pariter reſponderunt, illam tantam pecuniam neque tunc in promtu ſeſe habere, nec etiam unde eam acquirere potuiſſent ſeſe ſcire. Duobus autem amicis utrique [1] patri faventibus, Rodberto videlicet filio Haimonis, & Henrico Comite de Uuaruuic, hinc regium honorem & integram ejus obſervantibus voluntatem, hinc vero amicitiæ favorem & pro dei amore eccleſiæ prædictæ magnificum ac profuturum honorem, regi conſulueruntquatinus pro pecunia, quam pro conceſſione manerii exigebat, epiſcopus Gundulfus, quia in opere cæmentarii plurimum ſciens & efficax erat, caſtrum ſibi Hrofenſe lapideum de ſuo conſtrueret. Quod ubi archiepiſcopo & epiſcopo innotuit, tunc proculdubio magis conſternati [dixerunt, & regiæ conceſſioni ex toto ſeſe abnuere, etiam & ipſum manerium in profundo maris potius ſitum iri malle, quam prædictam eccleſiam Sancti Andreæ futuris temporibus regiis exactionibus mancipari debere. Nam quotienſcunque [2] quilibet ex infortunio aliquo caſu in caſtro illo contingeret aut in-

[Fol: 174

1. Sic 2. Sic, pro *quidlibet*.

fractione

fractione muri aut fiſſura maceriei, id protinus ab epiſcopo vel eccleſia exigeretur uſu reficiendum aſſiduo. Sicque epiſcopus & eccleſia futuri ſeculi temporibus omnibus ſumma diſtrictione regiæ ſummitteretur exactioni. Iſto itaque metu perterritus uterque, abſit hoc à me, inquit archiepiſcopus; abſit quoque à me, inquit & epiſcopus. Reſponſum hoc audiens comes Henricus, quaſi modeſtæ ſtimulis iræ commotus; honeſtatis dans concitò fremitus, inquit: Hactenus mea æſtimatione ratus ſum archiepiſcopum Lanfrancum unum ex viris univerſi orbis extitiſſe ſapientiſſimis, nunc autem nec inſipientem, quod abſit, eſſe dico, neque illa quidem, qua dudum ſapientia callebat, inpræſentiarum vigere ullatenus aſſerere audeo. Quid enim gravedinis, inquit, in hoc eſt, Caſtrum ad ultimum majus pro XL. libris ad voluntatem regis facere, factum vero comiti vel vicecomiti comitatus, ſeu aliis etiam quibus regi placuerit monſtrare, monſtratum & ex omni parte integrum liberare, ſemel vero liberato ſeſe penitus expedire, nec unquam ulterius inde ſe intromittere, nec etiam eo reſpicere? Ad hoc regem adverſus epiſcopum vel eccleſiam futuræ ſervitutis occaſionem nullatenus quærere, immo potius eos ab omni ſervitute liberare, atque ſicut regem decebat pro dei timore & ſeculi honore in ſumma libertate eos conſervare velle. His ergo & aliis nonnullis hujuſcemodi

modi rationibus tandem acquievit archiepiſcopus. Igitur hoc pacto coram rege inito, fecit Caſtrum Gundulfus epiſcopus de ſuo ex integro totum, conſtamine, ut reor, LX. librarum. Quod quam diu in ſeculo ſubſiſtere poterit, pro Gundulfo epiſcopo manifeſto indicio quaſi loquens erit, æternum quidem illi ferens teſtimonium, quod manerium Hedenham eccleſiæ & monachis Sancti Andreæ ab omni exactione & calumnia regis & omnium hominum permanebit liberrimum & quietiſſimum in ſecula ſeculorum.

CAP. 89.

R. I. Conceſſio Uuillelmi magni regis.

[Fol. 175. [UUILLELMUS, dei gracia rex Anglorum, Haimoni dapifero, & omnibus ſuis teignis in epiſcopatu Roſenſi ſalutem. Mando & præcipio, ut eas conſuetudines, quas eccleſia Sancti Andreæ Roſenſis Civitatis habuit in terris veſtris, ſeu in annona, ſeu in porcis, vel aliis rebus, tempore Eduuardi regis, habeat, & vos exolvatis.

CAP.

Cap. 90.

De Conventione inter Gundulfum & Giſlebertum. } R. I.

HÆC eſt conventio, quæ facta Cantuariæ, in præſentia domni archiepiſcopi Lanfranci, atque, eo præcipiente, ſcripta, inter Gundulfum epiſcopum,& Giſlebertum de Tunebrigge. Judicio ipſius domni archiepiſcopi debet Giſlebertus uno quoque anno dare. L. ſolidos domno epiſcopo Gundulfo, pro terra Sancti Andreæ, quam ipſe Giſlebertus habet, quo ad uſque dabit ei tantum de alia terra ſua, unde habeat per ſingulos annos. L. ſolidos, vel valens. Teſtante eodem archiepiſcopo Lanfranco, & epiſcopo Willelmo de Dunhelma, & abbate Giſleberto Weſtmonaſterii, & abbate Paulo Sancti Albani, & Haimone vicecomite de Cantorberia,& Bertramno de Uirduno,& maxima parte de familia ipſius domni archiepiſcopi.

Cap. 91.

De Contentione inter Gundulfum & Pichot. R. I.

TEMPORE Uuilhelmi regis Anglorum magni, patris Uuillelmi regis ejuſdem gentis,fuit quædam contentio inter Gundulfum Hrofenſem epiſcopum, & Pichot vicecomitem de

de Grendebruge, pro quadam terra, quæ erat de Frachenham, & jacebat in Giſelham, quam quidam regis ſerviens Olchete nomine vicecomite dante præſumpſerat occupare. Hanc enim vicecomes regis eſſe terram dicebat; ſed epiſcopus eandem beati Andreæ potius eſſe affirmabat. Qua re ante regem venerunt. Rex vero præcepit, ut omnes illius comitatus homines congregarentur, & eorum judicio cujus terra deberet rectius eſſe probaretur. Illi autem congregati, terram illam regis eſſe potius quam beati Andreæ, timore vicecomitis, affirmaverunt. Sed cum eis Baiocenſis epiſcopus, qui placito illi præerat, non bene crederet; præcepit, ut, ſi verum eſſe quod dicebant ſcirent, ex ſeipſis duodecim eligerent, qui quod omnes dixerant jurejurando confirmarent. Illi autem cum ad conſilium ſeceſſiſſent, & inibi à vicecomite per internuntium conterriti fuiſſent, revertentes verum eſſe quod dixerant juraverunt. Hi autem fuerunt, Eaduuardus de Cipenham, [Heruldus & Leofuuine ſaca de Exninge, Eadric de Giſelham, Wfuuine de Landuuade, Ordmer de Berlingeham, & alii ſex de melioribus comitatus. Quo facto, terra in manu regis remanſit. Eodem vero anno monachus quidam, GRIM nomine, quaſi à domino miſſus, ad epiſcopum venit. Qui cum audiret hoc, quod illi juraverant; nimium admirans, & eos deteſtans, omnes eſſe perjuros affirmavit. Ipſe enim monachus

[Fol: 176

nachus diu præpoſitus de Frachenham extiterat, & ex eadem terra ſervitia & coſtumas, ut de aliis terris de Frachenham, ſuſceperat, & unum ex eiſdem qui juraverant in eodem manerio ſub ſe habuerat. Quod poſtquam epiſcopus Hrofenſis audivit, ad epiſcopum Baiocenſem venit, & monachi verba per ordinem narravit. Quæ ut epiſcopus audivit, monachum ad ſe venire fecit, & ab ipſo illa eadem didicit. Poſt hæc vero unum ex illis, qui juraverant, ad ſe fecit venire; qui ſtatim ad ejus pedes procidens, confeſſus ſe perjurum eſſe. Hinc autem cum illum, qui prius juraverat, ad ſe venire feciſſet, requiſitus, ſe perjurum eſſe ſimiliter confeſſus eſt. Denique mandavit vicecomiti, ut reliquos obviam ſibi Londoniam mitteret, & alios duodecim de melioribus ejuſdem comitatus, qui quod illi juraverant, verum eſſe confirmaverant. Illuc quoque fecit venire multos ex melioribus totius Angliæ baronibus. Quibus omnibus Londoniæ congregatis, judicatum tam à Francis quam ab Anglis, illos omnes perjuros eſſe, quandoquidem ille, poſt quem alii juraverant, ſe perjurum eſſe fatebatur. Quibus tali judicio condemnatis, epiſcopus Hrofenſis terram ſuam, ut juſtum erat, habuit. Alii autem duodecim cum vellent affirmare, iis, qui juraverant, ſe non conſenſiſſe, Baiocenſis epiſcopus dixit, ut hoc ipſum judicio ferri probarent. Quod quia ſe facturos promiſerunt, & facere non potuerunt, cum

cum [1] alii ſui comitatus hominibus trecentas libras regi dederunt.

Cap. 92.

[Fol: 177. [Anno ab incarnatione domini ſexcenteſimo, Rex Aethelbertus fundavit eccleſiam Sancti Andreæ apoſtoli Roſi, & dedit ei Preſtefeld, & omnem terram quæ eſt à Medu Waie, uſque ad orientalem portam civitatis, in auſtrali parte, & alias terras extra murum civitatis verſus partem aquilonalem.

In Margine 41. Anno ab incarnatione domini [2] ſeptingeſimo xxxviii°. Eadbertus, rex Cantiæ, dedit eccleſiæ Sancti Andreæ Stokes. 47. 48. Anno ab incarnatione domini ſeptingentiſimo. lxiiii°. Offa, rex Merciorum, & Sigeredus, rex Cantiæ, dederunt Frendesberiam, Eſelingeham, & Wicham. 56 Item rex Offa, & Ecbertus dederunt Bromheie. 52:53. Item rex Offa dedit Trotteſcliue. Kenulfus, rex Merciorum, dedit Borchſtalle.

Anno ab incarnatione domini [3] octingenſimo xxxviii°. Ecbertus, rex Weſtſaxonum & Cantuariorum, dedit eccleſiæ Sancti Andreæ magnas libertates, & iſta maneria: Hallinges, & Snodilande. Athelwlfus rex, filius Egberti regis, dedit Cuckeleſtane & Holenberghe. Libertates. Eadmundus, rex Anglorum, dedit Mallinges.

1. Sic. 2. Sic. 3. Sic.

Quidam

Quidam præpotens homo, nomine Brichricus, cum uxore ſua Eiffwitha dederunt Danituna, & Langefeld, Falchenham & Darente quod manerium quomodo ad archiepiſcopatum pervenerit ignoratur. Eadgarus, rex Anglorum, dedit Bromlega. Aethelredus rex Anglorum dedit Wldeham, & Litlebroc, Stantune, & Hiltune, ſcilicet xv. manſas terrarum. Willelmus primus, rex Anglorum, reddidit has terras Roffenſi eccleſiæ, à principibus injuſte ablatas, Stokes videlicet & Denintuna, & Falcheham. Præterea, inter cetera bona magna, quæ eidem eccleſiæ in vita ſua fecit, imminente articulo mortis ſuæ, centum libras ei dedit, & tunicam propriam regalem, & cornu eburneum, & alia plura ornamenta. Willelmus rex, filius ejus, dedit Lamtheham & Hedenham ad victum monachorum, qui quidem conceſſit libertates, quas eccleſia Roffenſis huc uſque obtinuit, & ſua carta confirmavit omnium prædictorum dona. Nobiliſſimus rex Henricus multa bona contulit, ſcilicet eccleſias de Boxle, de Eilleſford, Derenteford, [1] Gattune, cum Capellis de Wilmintune & de Kingeldune. Item eccleſias de Chiſelherſte & de Wlewich. Item decimas de Strodes, & de Chealkes, & alia multa.

Suttune X
Kingesdune X
⊏ Fol: 170.

1. *Suttune* al.

CAP. 93.

[Fol. 179. R. I. [De Eccleſia de Norhfleta.

ANSELMUS, gracia dei archiepiſcopus Cantuariæ, Haimoni vicecomiti, & omnibus baronibus regis Francigenis & Anglis de Comitatu de Chent, Salutem. Sciatis, quod ego concedo eccleſiæ Sancti Andreæ, & epiſcopo Gundulfo de Roueceſtria, omnes illas conſuetudines & leges, quas habuit de anteceſſore meo Lanfranco archiepiſcopo, in ſcoto, & in opere caſtri, & in ponte, & omnia jura epiſcopalia, illi pertinentia in maneriis noſtris, & clericis & laicis ſui epiſcopatus, [1] ſicute unquam melius vel honorabilius habuit ea. Et monachis ejuſdem eccleſiæ do de meo dominico eccleſiam de Northflete, & quicquid ad eam pertinet in terris & in decimis & in oblationibus, & in omnibus aliis rebus. Et de piſcaria de Gillingeham, unde monachi ſolebant dare XL. ſolidos per [2] annim anteceſſori meo, perdono eiſdem monachis XXXV. ſolidos, ut habeant eos ad victum eorum. Et eidem ſupradicto epiſcopo G. concedo quandam terram, valentem XX. ſol̄ per annum, in noſtro dominico manerio de Heiſa, quod eſt in Middleſexa. Teſtibus Ernulfo priore, Joſeph, Eadmero monacho Cantuar̄, Baldeuuino de Tornac̄ monacho Becc̄, Willelmo archidiacono Cantuar̄, Aſchetillo Roffenſi archidiacono, Willelmo de Einesford̄, Godefrido de Falchenham.

1. Sic. 2. Sic.

CAP.

Cap. 94.

Radulfus archiepiſcopus Cantuariæ, omnibus Chriſti fidelibus ſalutem. Notum ſit omnibus tam præſentibus quam futuris, quod ego concedo & confirmo donationem venerabilis patris Anſelmi, quam fecit monachis Sancti Andreæ de Roueceſtra, de eccleſia de Nordflite, & omnibus ad eam pertinentibus, in terris, in decimis, in oblationibus,& in omnibus aliis rebus. Et de meo dominico do eis unam acram terræ in mea propria cultura, in campo, qui dicitur Gudleffeld, ad ædificandas domos ſibi, & ſuo capellano, ad opus ſupradictæ eccleſiæ, & totam decimam de meo dominico, & omnes decimas omnium villanorum, qui habent terram in Dune, nec non & aliorum omnium, quorum decimæ meo tempore adquiſitæ fuerunt, vel quocumque tempore adquirentur. Conceſſi etiam eis imperpetuum. v. ſolidos, qui michi debebantur ſingulis annis pro piſcatoria, quæ vocatur Niwe Were, quæ eſt in territorio de Grean. Teſtibus domno Arnulfo Roſenſi epiſcopo, Johanne Cantuarienſi archidiacono, Herwiſo archidiacono Roſenſi, Joſeph, Edmero monacho Cantuarienſi, Rodberto monacho Sagienſi, Silveſtro,Hugo monacho Roffenſi,Anſfrido capellano,Ansfrido dapifero, & multis aliis de familia noſtra & domni [1] Etrnulfi epiſcopi.

1. Sic.

Cap. 95.

[Fol. 180.

Willelmus, gracia dei Cantuarienſis archiepiſcopus, & ſedis apoſtolicæ legatus, omnibus Chriſti fidelibus ſalutem. Sciatis, me conceſſiſſe & confirmaſſe monachis eccleſiæ Sancti Andreæ de Roueceſtra inperpetuum, eccleſiam de Northfliete, & quicquid ad eam pertinet, ſicut venerabilis pater Anſelmus dedit eis & carta ſua confirmavit, & ſucceſſor ejus Raddulfus prædeceſſor noſter. Eccleſiam quoque de Boxle, cum omnibus beneficiis ad eam pertinentibus, quam Henricus rex in dedicatione prædictæ Roſenſis eccleſiæ in dotem dedit, & Johannes, ejuſdem eccleſiæ epiſcopus, eiſdem monachis conceſſit & dedit, cum omnibus poſſeſſionibus, & beneficiis, & conſuetudinibus, & libertatibus illis hactenus rationabiliter indultis, auctoritate officii, quo fungimur, ipſis confirmamus, & præſentis ſcripti teſtimonio communimus. Si quis igitur contra & donationem & confirmationem tantorum patrum, & noſtram aliquando venire temptaverit; ſit ſeparatus in præſenti à comunione ſanctæ eccleſiæ Chriſti, & in futuro à ſocietate ſanctorum omnium, niſi ad ſatisfactionem venerit. Teſtimonio Herewiſi archidiaconi Cantuarienſis, Gaufridi prioris, Eadmeri monachi Cantuarienſis, Fulconis prioris de Eie, Ricardi archidiaconi de

de [1] Norwie, Willelmi vicecomitis, Ansfridi dapiferi, [2] Haimone filio Vitalis, & aliorum multorum.

Cap. 96.

[Willelmus, rex Anglorum, Walterio vicecomiti, & omnibus baronibus ſuis Francigenis & Anglis de comitatu de Gloëceſtra ſalutem. Sciatis, me dediſſe eccleſiæ Sancti Andreæ de Roueceſtra, & epiſcopo Gundulfo manerium Eſtuna, quod fuit Godæ Comitiſſæ, & quicquid ad illud pertinet, ita ſolidum, & liberum, & quietum, ſicut ipſa Comitiſſa habuit illud unquam melius, & ſicut ego ipſe etiam illud habui in meo dominico, cum omnibus conſuetudinibus quæ Anglice [3] nominatur, ſoca & ſaca, toln, & team, & infangene theof: & hoc facio pro anima patris mei, & matris meæ, & pro anima mea. Teſtimonio Walcelini epiſcopi Wintonienſis, & Rodberti epiſcopi Lincolienſis, & Willelmi cancellarii, & Rannulfi capellani, & Eudonis dapiferi, & Rogerii Bigot, & Hugonis de Euermou.

[Gol. 181.

Stone. recenſ. ori manu.

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1. Sic. 2. Sic. 3. Sic.

Cap.

Cap. 97.

R.I. De eccleſia de Tarenteford.

WILLELMUS, dei gracia rex Anglorum, fidelibus ſuis Francis & Anglis ſalutem. Sciatis, me conceſſiſſe eam donationem, quam Haimo dapifer meus fecit eccleſiæ Sancti Andreæ Roſenſis civitatis, de eccleſia quæ eſt in Tarenteford manerio meo, & filii ipſius Haimonis, Rodbertus, & Haimo, me præſente, conceſſerunt eandem patris ſui donationem. Teſtes Rodbertus comes Mellen. Rodbertus comes de Morttolio, & alii multi.

recentiorima: pro Tarent

Cap. 98.

R.I. De Northfleota eccleſia, & de piſcaria.

ANSELMUS, dei diſpoſitione archiepiſcopus Cantuariæ, Hamoni vicecomiti etc. & toti hundret de Tolcetreu, & toti hundret in quo eſt Gillingeham, & omnibus fidelibus Chriſtianis, ſalutem & benedictionem. Notum ſit vobis omnibus, quod ego Anſelmus, gracia dei archiepiſcopus Cantuarienſis, concedo congregationi monachorum, quæ in eccleſia Roffenſi deo ſervit, & in præſenti tempore & in futuro eccleſiam de Northflete, cum omnibus pertinentibus ad eandem eccleſiam, in terris, &

[Fol. 182.

& in decimis, & in oblationibus, & in omnibus aliis rebus. Et remitto de cenſu piſcariæ, qui cenſus vulgo ferma dicitur, quicquid additum eſt ſuper antiquum cenſum à præpoſitis de Gillingeham, ad quod manerium pertinet eadem piſcaria quæ eſt in mari. Erat autem prædictus cenſus olim quinque ſolidi denariorum tantum. Hanc ſummam conſtituo, ut nullus ſucceſſorum noſtrorum vel præpoſitorum ejuſdem manerii in futuro tranſeat, nec plus aliquid à prædictis monachis pro eadem piſcaria per ſingulos annos, quantumcunque ipſa piſcaria proficiat, unquam requirat. Et hanc parvam largitionem facio pro animabus eorum, qui me in archiepiſcopali ſede Cantuariæ præceſſerunt, & eorum, qui ſucceſſuri ſunt, quatinus ipſi hanc ipſam conceſſionem inviolabilem, & ab omnium malivolorum hominum concuſſione quietam, conſervent; inſuper & pro anima mea, ſi deus ſua gracia michi aliquam partem in hac ipſa elemoſina concedere dignatur. Valete.

Cap. 99.

De Waletuna.

R. I.

Willelmus, rex Anglorum, epiſcopo de Suthfulca, & vicecomiti, & aliis baronibus ſuis Francigenis & Anglis ſalutem. Sciatis, me conceſſiſſe & confirmaſſe donum Rogerii

Rogerii Bigot, quod dedit eccleſiæ Sancti Andreæ de Roueceſtra, ſcilicet eccleſiam Sancti Felicis de Waletuna, cum decimis & omnibus aliis rebus quæ ad illam pertinent. Teſtimonio Eudonis dapiferi apud Wentoniam.

Cap. 100.

De Rethrauelda.

R. I.

Willelmus, rex Anglorum, epiſcopo de Suthſexa, & vicecomiti, & ceteris baronibus ſuis Francigenis & Anglis ſalutem. Sciatis, me conceſſiſſe & confirmaſſe donum Giſleberti de Tonebrige, quod dedit eccleſiæ Sancti Andreæ de Roueceſtra; ſcilicet eccleſiam de Rethrauelda, & quicquid ad illam pertinet, ſive in decimis, ſive in venationibus, vel in aliis quibus libet rebus. Teſtimonio Rogeri Bigot & Haimonis vicecomitis apud Uuentoniam.

Cap. 101.

Rodbertus Latimier, imminente articulo mortis ſuæ, dedit eccleſiæ Sancti Andreæ,& monachis illic deo ſervientibus,unum mariſcum, infra inſulam de Grean, pro anima ſua inperpetuum. Quod donum conceſſit libenter archiepiſcopus Anſelmus, de quo tenuit illum. Et monachi habent inde ſingulis annis xxx^ta^. ſolidos.

[Fol: 183. Recentior manu. Origine de Grean. Grain

Cap.

Cap. 102.

Ægelnothus quidam probus homo regis de Hou, ſimiliter dedit eccleſiæ Sancti Andreæ & monachis unum mariſcum in eadem inſula, pro filio ſuo quodam, quem fecit monachum ibi. De quo mariſco habent monachi xv. ſolidos uno quoque anno. Et hoc donum quoque conceſſit Anſelmus archiepiſcopus.

Cap. 103.

Osbernus de Biliceham accepit ſocietatem Monachorum eccleſiæ Sancti Andreæ, & ideo conceſſit eis decimam de Geddinge terra ſua æternaliter, de qua habent per ſingulos annos duodecim ſolidos monachi.

Cap. 104.

Lyafrun, quæ fuit uxor Syuuardi de Hou, dedit eccleſiæ Sancti Andreæ, & monachis ibidem deo ſervientibus, poſt mortem ipſius viri ſui Syuuardi, unum mariſcum, infra inſulam de Grean, pro anima ſua, & pro anima ipſius Syuuardi mariti ſui, æternaliter poſſidendum, & hoc donum fecit in tempore Gundulfi epiſcopi. Poſt mortem vero ipſius epiſcopi,

quidam Uulfuuardus, cognomine Henricus, de Hou, calumniatus eſt ipſum mariſcum, dicens, ſuum eſſe debere per conſanguinitatis parentelam. Sed infra calumniam illam infirmatus eſt ad mortem. Unde requirens monachiles pannos à monachis Sancti Andreæ, & quia impetravit quod petiit, calumniam illam (pro amore dei, & redemptione animæ ſuæ) dimiſit, & ipſum mariſcum eccleſiæ Sancti Andreæ, & monachis ejus omnino quietum clamavit in ſecula ſeculorum. De quo ſingulis annis habent monachi inde quadraginta ſolidos.

Cap. 105.

Wlfuuardus de Hou, cognomine Henricus, accepit ſocietatem Monachorum eccleſiæ Sancti Andreæ, pro qua dedit eis totam decimam ſuam de Cobbeham. Poſtea vero alia vice decimam ſuam de Hou dimidiam conceſſit eis, & terciam partem ſuæ ſubſtantiæ poſt mortem ſuam. Quod uxor illius, & filius ſuus Rodbertus, & fratres ſui, Hereuuardus videlicet, & Siuuardus, & Eduuardus, libentiſſime conceſſerunt.

recentiori manu Cobham Dec.ª

Cap. 106.

Eadmær de Tarente dedit monachis eccleſiæ Sancti Andreæ dimidiam decimam ſuam de Clæidune pro filio ſuo, quem fecerunt Monachum.

E Fol. 184.

Cap.

Cap. 107.

Arnulfus de Cilesfelda dedit epiſcopo Gundulfo, & Monachis Sancti Andreæ Roſe, totam medietatem totius decimæ ſuæ de Cilesfelda, annonam ſcilicet & agnos, & porcellos, & caſeos, & vitulos, & pullos ſi ibi ſunt equarum, & unum villicanum cum quinque acris terræ pro anima patris ſui & matris ſuæ, & pro ſe ipſo. Et epiſcopus & Monachi ſuſceperunt ipſum Arnulfum cum uxore ſua, & homines ſuos quos & quot volebat, in fraternitatem, & in ſocietatem totius beneficii ipſius eccleſiæ, & ſuper hoc fecerunt unum annuale miſſarum pro defunctis patre & matre. Et iſti ſunt teſtes hujus rei. Anſcetillus archidiaconus, Radulfus prior Cadomi, Hunfridus monachus, Radulfus clericus, Simon dapifer epiſcopi, Atheloldus frater ejus, Wido Biſet, Haimfridus dapifer Arnulfi, & alii multi.

Cap. 108.

Notandum [1] quod de conſtitutione capituli Roffenſis proviſum eſt, quod quicquid percipit epiſcopus tam in veſtiariis quam in calciariis per manus Camerarii, & quicquid percipit in cereis & exeniis & conſuetis per manus ſacriſtæ de proventibus eccleſiæ de Norflete recipit.

1. Vide cap. 149, & 171.

Cap. 109.

De terra Eudonis dapiferi de Bugeleia ſolebat habere Anſcentillus archidiachonus Cantuarberiæ decimam, de Langeleia decimam de caſeis & de porcis, de Suttune de caſeis & de beſtiis, de Leeburna de caſeis & de beſtiis, de Readlega de caſeis & de beſtiis, de Culinga & de Merelea de omnibus rebus.

recentiori manu Merley

Cap. 110.

Eudo dapifer regis dedit Sancto Andreæ omnes illas decimas quas Adam frater ſuus quondam dederat Anſchetillo archidiacono Cantuarberiæ, & quas idem Anſchetillus poſtea conceſſit Sancto Andreæ.

Cap. 111.

Rodulfus pincerna Eudonis dedit Sancti Andreæ Monachis quandam decimam ſuam de Culingis, valentem v. ſolidos per annum, pro anima patris & matris.

recentiori manu Cooling

Cap. 112.

Robertus de Hedenham omnem ſuam decimam de Hedenham dedit Sancto Andreæ.

Cap.

Cap. 113.

Robertus de Langeleia cum uxore ſua habet ſocietatem noſtram, & dedit nobis ſuam decimam de Langeleia, & quando obierint ſepeliemus eos, & habebimus partem ſuæ ſubſtantiæ quantum unicuique pertinet.

Cap. 114.

Adeloldus, frater Balduini noſtri monachi, dedit nobis omnem ſuam decimam, etiam de mobili pecunia, & quando de hac vita migraverit omnem ſuam partem totius pecuniæ ſuæ, & præter hoc ſuos equos & ſua arma; & conceſſimus ei fraternitatem & ſocietatem noſtri monaſterii. [Fol. 185.

Cap. 115.

Hugo de Port habet noſtram ſocietatem, & dedit nobis concedentibus filiis ſuis uno quoque anno. xx. ſolidos ad paſca videlicet pro decima de ſuo manerio quod vocatur Ærhetha, & hanc donationem poſuit ſuper altare Sancti Andreæ ipſe, & uxor ejus, & filii ejus per cultellum ſuum.

Cap. 116.

Rodbertus de Sancto Amando accepit ſocietatem noſtram, & dedit Sancto Andreæ medietatem decimæ ſuæ de Heſcendena. Poſtea dedit nobis aliam medietatem, cum eccleſia quæ ibi, pro filio ſuo, quem fecimus monachum.

Cap. 117.

Geroldus, homo Haimonis vicecomitis, concedente eodem Haimone, dedit nobis quandam decimam, quæ valet per annum xx. ſolidos, pro filio ſuo, quem fecimus monachum.

Cap. 118.

Ulmerus, homo Arnulfi de Heſdinc, conſilio Adeloldi, fratris Balduini noſtri monachi, accepit noſtram ſocietatem, & dedit nobis ſuam decimam, quæ valet per annum decem ſolidos.

Cap. 119.

Rodbertus de Borcſtealle omnem ſuam decimam de terra ſua conceſſit Sancto Andreæ æternaliter.

Cap. 120.

RANNULFUS filius Uualterii conceſſit Sancto Andreæ ſuam decimam de Seſmundeham, quæ uno quoque anno valebit nobis octo millarios de harenc, & hos harengos faciet nobis habere Radulfus Delboſc. Teſtes Radus filius Uuillelmi, & Ravennarius, & Radus Picot, & Ælmerus monachus Cantuariæ.

Cap. 121.

HÆC eſt conventio, quam Haimo filius Vitalis fecit verſus Gundulfum epiſcopum de Roueceſtra, quod ipſe Haimo dedit epiſcopo & monachis eccleſiam de Sturmutha & ſuam dominicam decimam totam, cum omnibus conſuetudinibus quæ ad eandem eccleſiam pertinent, & IIII^{or}. acros terræ, qui in eccleſia ſunt, & in eodem manerio paſturam ad centum oves. Et hoc fecit pro anima patris ſui, & matris ſuæ, & pro ſua, & propter hoc quod quendam fratrem ſuum fecit monachum in eccleſia Sancti Andreæ. Et hæc ipſa conventio fuit facta coram Anſelmo archiepiſcopo, ita quod ipſemet affuit, & ita fieri conceſſit. Et iſti ſunt teſtes qui affuerunt. Baldeuuinus monachus, Wido monachus, Ansfridus clericus, Radulfus Came-

Camerarius, Ivo de mala villa, & alii plures de familia archiepiſcopi. Et Willelmus de Eteſham.

Cap. 122.

[Fol. 186. [Radulfus Maleſmæins accepit ſocietatem Monachorum eccleſiæ Sancti Andreæ, & ideo conceſſit eis ſuam decimam de Stoches. Poſt mortem vero ipſius, Rodbertus Maleſmæins, filius ſuus, pro ſalute animæ ſuæ, & pro animabus patris & matris, hoc conceſſit imperpetuum.

Cap. 123.

Willelmus de Cloevilla dedit æternaliter duas partes decimæ de Acle Monachis Sancti Andreæ Roſenſis eccleſiæ, pro filio ſuo, quem ibi fecerunt Monachum. Et hoc Gosfridus Talebot dominus ſuus conceſſit.

Cap. 124.

Godefridus de Scræmbroce & uxor ejus acceperunt ſocietatem Monachorum eccleſiæ Sancti Andreæ, & ideo dederunt illis monachis ſuam dominicam decimam æternaliter.

Cap.

Cap. 125.

De Wicham terra Sancti Andreæ, quam epiſcopus Gundulfus dedit Goisfrido Talebot, retinuit idem epiſcopus omnem decimam omnium rerum ad opus Monachorum ſuorum, quam & dedit illis æternaliter poſſidendam.

recent: manu. Wikam, omnes Decimæ.

Cap. 126.

Gotcelinus de Hænherſte accepit ſocietatem Monachorum Sancti Andreæ Roffenſis eccleſiæ, & ideo dedit eis ſuam dimidiam decimam de terra ſua illic, & totam decimam ſuam de terra ſua in Freondesberia.

recent: manu Dec: de Henham

Cap. 127.

Donatio Henrici regis. R. I.

Henricus, rex Anglorum, Anſelmo archiepiſcopo, & Haimoni dapifero, & omnibus baronibus ſuis Francigenis & Anglis de Cant. ſalutem. Sciatis, me dediſſe eccleſiæ Sancti Andreæ, & epiſcopo Gundulfo de Roueceſtra, eccleſiam de Eilesforda, cum terra, & decima, & omnibus aliis rebus quæ ad illam pertinent. Similiter eccleſiam de Suthtuna, cum tota decima in annona & beſtiis, & paſnagio, &

molendinis, & in omnibus aliis rebus. Et eccleſiam de Wleuuic, cum tota decima. Et dimidiam decimam meam de Tarenteforda in annona tantum, & totam decimam meam de Eſtrotes, & totam decimam meam de Cealces. Et hoc facio pro anima patris mei, & matris meæ, & pro anima mea, & uxoris meæ, teſtibus Eudone Dapifero & Haimone Dapifero apud Roueceſtram.

recentioris manu Chalk.

Cap. 128.

R.I.

Item de eodem.

Henricus, rex Anglorum, Anſelmo archiepiſcopo,& Haimoni Dapifero,& omnibus baronibus Francis & Anglis de Chent, ſalutem. Sciatis, me dediſſe Sancto Andreæ de Roueceſtra, & Gundulfo epiſcopo, & monachis ejuſdem loci, eccleſias de Tarenteford, & de Ailesfort, & omnes [eccleſias ipſis eccleſiis ſubjacentes,& omnes decimas villarum illarum in quibus ſunt prædictæ eccleſiæ,in annona, in paſnagio, in pecunia, & in omnibus aliis rebus, ſicut Sanctus Auguſtinus melius habuit in tempore patris [1] mei eccleſiam de Mildeltona cum decimis ejuſdem villæ. Et decimam balenarum, quæ captæ fuerint in epiſcopatu Rofenſi, ſimiliter concedo prædicto Sancto; & volo & firmiter

[fol: 187.

1. Sic, ſine ulla diſtinctione poſt *mei*.

præci-

præcipio, ut prædictus Sanctus, & epiſcopus, & monachi ipſas eccleſias, cum decimis, ſicut prædixi, teneant firmiter & perhenniter, ita quod à nullo eis fiat inde injuria. Teſtibus Rotberto epiſcopo Lincoliæ, & [1] Willelmi Gifardo cancellario, & Eudone Dapifero, & Haimone Dapifero, & Willelmo de Asbineio, & Willelmo Peurel de Doura, apud Roureceſtram in feſto Sancti Gregorii.

Cap. 129.

De Niuue Uuere. R. I.

HENRICUS, rex Anglorum, Haimoni Dapifero, & Hugoni de Boch̄: ſalutem. Prohibeo ne piſcatores [2] peſcant in Tamiſia ante piſcaturam de Roueceſtra de Niuuera. Et ſi ulterius inveniuntur piſcantes, ſint michi foris facti. Teſte Wald̄ cancellario apud Weſtmoſter.

Cap. 130.

De little Uuroteham. R. I.

HENRICUS, rex Anglorum, Anſelmo archiepiſcopo, & Haimoni vicecomiti, & omnibus baronibus ſuis Francigenis & Anglis de Chent ſalutem. Sciatis, me conceſſiſſe do-

1. Sic. 2. Sic.

num illud, quod Gausfridus Talebot dedit eccleſiæ Sancti Andreæ & epiſcopo Gundulfo de Roueceſtra pro anima ſua, ſcilicet medietatem parvi Broteham. Teſtibus Anſelmo archiepiſcopo, & Roberto epiſcopo Lincoliæ, & Roberto Comite de Mellent, & Roberto filio Haimonis.

recent: manu Wroteham Vet.

Cap. 131.

R. I. De Feria Sancti Paulini.

Henricus, rex Anglorum, Anſelmo archiepiſcopo, & Haimoni vicecomiti, & omnibus hominibus de Cænt, & omnibus baronibus ſuis totius Angliæ ſalutem. Sciatis, me dediſſe & conceſſiſſe eccleſiæ Sancti Andreæ apoſtoli, & Sancti Paulini confeſſoris, & epiſcopo Gundulfo, & monachis ejuſdem eccleſiæ, unam feriam omni anno celebrandam duobus integris diebus in civitate Roueceſtra, id eſt, ipſa die feſtivitatis Sancti Paulini, & priori die ante ipſam feſtivitatem, & totum Theloneum quod inde eveniet quietum cum omnibus conſuetudinibus feriæ, tam extra civitatem quam infra, in honorem prædictæ eccleſiæ, & ipſorum Sanctorum. Teſtibus Willelmo de Wereluuaſt, & Eudone Dapifero,& Haimone Dapifero,& Willelmo Peurel, & Haimone Peuerel.

recent: manu Feria

Cap.

Cap. 132.

De Ælham. R. I.

[✠EGO Willelmus de Albnneio, pincerna regis, concedo deo & Sancto Andreæ de Roueceſtria, & monachis ejuſdem loci, totam meam decimam de villa mea, quæ vocatur Ælham, in omnibus rebus, ſcilicet de bleio, & de paſnagio, & de molendinis, & de pecudibus, & de lana, & de caſeis: & unam carrucatam de terra in Acheſtede, & unum boſcum quod vocatur Acholte, quæ duo jacent in Ælham; & medietatem decimæ de Biſeuuitune, in omnibus rebus, pro anima domini mei Willelmi regis, & Henrici regis, atque pro anima mea, & patris mei, & matris meæ, & uxoris meæ, & fratris mei Nigelli, & nepotis mei Hunfridi, & aliorum parentum meorum vivorum atque mortuorum. Teſtibus militibus meis Nigello del Waſt, Ansfredo capellano, Radulfo de Chieresburh, Ricardo Caneleu, Anſgoto Camerario, Rogero de Ælham, Radulfo clerico epiſcopi Gundulfi, & Ansfredo Dapifero ejus.

[Fol. 188. recentima decima d' Elham.

Cap.

Cap. 133.

R. I. **Item de Ælham.**

HENRICUS, rex Anglorum, Anſelmo archiepiſcopo, & Haimoni Dapifero, & omnibus baronibus ſuis & fidelibus de Chent, ſalutem. Sciatis, me conceſſiſſe eccleſiæ de Roueceſtra, & Sancto Andreæ terras illas, & decimas, & boſcum quod Willelmus de Albini dedit eis. Et volo, ut honorifice teneant, ſcilicet decimam de Ælham de dominico ſuo, & terram. I. carruc. & boſcum quod Robertus filius Watſon tenuit de Willelmo prædicto, & medietatem decimæ de Biſuitona de dominio ſuo. teſt. Rogero epiſcopo & canc. apud Wintoniam.

Cap. 134.

ROGERIUS de Ælham accepit ſocietatem monachorum eccleſiæ Sancti Andreæ, & ideo dedit eis dimidiam decimam de terra ſua in Ælham de omni re.

Cap. 135.

EALDULF de Scærlesfelda accepit ſocietatem illorum, & dedit eis dimidiam decimam de terra ſua in Ælham de omni re, & dimidiam

midiam decimam de terra ſua in Limmingis ſimiliter de omni re.

Cap. 136.

Leofuuine Scone de Bere accepit ſimiliter ſocietatem monachorum eccleſiæ Sancti Andreæ, & conceſſit illis dimidiam decimam de terra ſua in omnibus rebus.

Cap. 137.

[1]Baldeuuinus on Offerlande dedit ſimiliter dimidiam decimam ſuam de terra ſua in omnibus rebus pro ſocietate illorum. Lib. Fol. 189

Cap. 138.

Eaduuord on Offerlande dimidiam decimam ſuam dedit illis de terra ſua de omni re pro ſocietate illorum.

Cap. 139.

Blakeman of Flotbeame ſimiliter dimidiam decimam ſuam dedit illis de omni re pro ſocietate illorum de terra ſua.

1. Sic.

Cap.

Cap. 140.

LEOFUUINE on Acſtede dimidiam decimam ſuam dedit illis de tera ſua de omnibus rebus pro ſocietate illorum.

Cap. 141.

ULFRICUS ſe mangere pro ſocietate illorum dedit eis ſimiliter dimidiam decimam ſuam de terra ſua in omnibus rebus.

Cap. 142.

RAINALDUS de Boeuuike, pro ſocietate illorum quam accepit, dedit eis dimidiam decimam de terra ſua, quam tenebat de terra Hunfredi, diſpenſatoris Willelmi de Albini.

Cap. 143.

RADULFUS de Chieresburh, Dapifer Willelmi de Albini, pro ſocietate illorum,[1] unicuique anno promiſit ſe daturum quingentas anguillas.

Cap. 144.

HERBERTUS de Gatindene, pro ſocietate illorum quam accepit, dedit eis totam

1. Sic.

tam decimam ſuam, aut quadraginta denarios, aut valentem in anguillis. Iſti omnes homines Willelmi de Albini, ſcilicet Rogs. Eald. Leofuuinus, Baldˢ, Eadpord, Blakemˢ. Leofuuinus, Wlfr. Rainˢ. Radulphus, Herbertus, ſupradictas donationes æternaliter conceſſerunt monachis eccleſiæ Sancti Andreæ, concedente & confirmante eodem Willelmo de Albinneio domino ſuo.

Cap. 145.

Ulgerius, nepos Geroldi, patris Turſtini noſtri Monachi, dedit nobis ſuam decimam de omni terra ſua, pro ſocietate noſtra, quam tunc habebat, & promiſit, ſi plus adquireret terræ, ſimiliter ſe daturum omni tempore.

Cap. 146.

Gosfridus de Ros dedit æternaliter decimam ſuam de Ealdeham monachis Sancti Andreæ pro anima uxoris ſuæ, quæ terra pertinet ad Wroteham, & ipſi monachi facient anniverſarium illius uxoris ſingulis annis.

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recentl: manu Præpositus Rofe

Cap. 147.

GUNDULFUS de Rofeceſtra, frater Grentonis præpoſiti ejuſdem villæ, in articulo mortis ſuæ dedit monachis Sancti Andreæ manſam ſuam pro anima ſua æternaliter. Pro quo beneficio ipſi monachi facient illius anniverſarium ſingulis annis quæ reddit.

Cap. 148.

Fol: 190. [WILLELMUS filius Willelmi de Horſburdenne dedit æternaliter decimam ſuam de Crankeberga monachis Sancti Andreæ pro anima uxoris ſuæ, quæ terra pertinet ad Mæruurtham, & ipſi monachi facient anniverſarium illius uxoris ſingulis annis.

Cap. 149.

REMEMORAND.[1] quod de conſtitutione capituli Roffenſis proviſum eſt, quod quicquid percipit epiſcopus, tam in veſtiariis quam in calciariis, per man̄ camerarii, & quicquid percipit in cereis & exeniis & conſuetis per man̄ ſacriſtæ, de proventibus eccleſiæ de Norflete recipit.

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1. Hæc eadem etiam habentur cap. 108, & 171.

Cap. 150.

de Gurnæig

Willelmus de Editune conceſſit etiam illis decimam ſuam pro ſocietate quam accepit, valentem per annum v. ſol.

Cap. 151.

Gosfridus de Deltſa cum uxore & filiis acceperunt ſimiliter & ipſi ſocietatem,& conceſſerunt totam decimam ſuam de Deltſa.

Cap. 152.

Heimfred, homo Ernulfi de Cilesfeld, pro ſocietate quam accepit, conceſſit decimam de terra ſua quam habebat in Cileſfeld.

Cap. 153.

Hunfridus Canuth de Stælesfelda,pro ſocietate Monachorum Sancti Andreæ, conceſſit eis decimam ſuam, valentem per annum x. ſolidos.

Cap. 154.

Smaleman de Cobbeham pro ſocietate illorum conceſſit eis de duabus terris ſuis partem decimæ, ſcilicet de una duas partes, de alia terciam partem.

Cap. 155.

recentior manus London

Rodbertus camerarius, filius Willelmi, vendidit Ernulfo epiſcopo, domino ſuo, terram, quam tenebat in Lundonia. xx. ſol. & epiſcopus conceſſit perpetualiter ad comparanda ex eadem luminaria eccleſiæ Sancti Andreæ, quæ reddit.

Cap. 156.

Hugo de Niueham, pro ſocietate quam accepit cum uxore & filio Fulcone, & pro anima patris & matris & fratrum, dedit monachis Sancti Andreæ eccleſiam de Northtuna, cum omni terra quæ ad illam pertinebat, & dimidiam decimam de omni re quæ ad villam pertinebat. Unde habent monachi per annum unam marcam argenti.

Cap. 157.

Ingelburgis, quæ fuit uxor Herulfi ſutoris, dedit manſam ſuam monachis Sancti Andreæ quatinus ipſi tribuerint ei victum & veſtitum de elemoſinis illorum omni vita ſua, & ſocietatem conceſſerunt, & ſervitium in fine ſicut pro ſorore promiſerunt facere.

Cap. 158.

Ægelricus presbyter de Cettham, qui quondam canonicus eccleſiæ Sancti Andreæ extiterat, pro anima uxoris ſuæ Godgyfe, & pro eo quod ſepelierunt eam honorifice monachi, dedit eis unam manſam reddentem. xii. denarios per annum. [Fol. 191.

Cap. 159.

Ricardus Brutin de Gillingeham cum uxore & filio dedit monachis eccleſiæ Sancti Andreæ omnem decimam ſuam, ſcilicet in annonam in agnis, in porcellis, in caſeis, & vitulis, & omnibus aliis rebus pro fratre ſuo, quem fecerunt monachum, & pro ſocietate ſua quam ei conceſſerunt. recentiori manu Westcott

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Cap.

Cap. 160.

Ricardus, filius Malgerii de Rokeſle, cum uxore & filio acceperunt ſocietatem monachorum eccleſiæ Sancti Andreæ, & ideo illis conceſſerunt omnem decimam ſuam de Totintuna terra ſua æternaliter in omnibus rebus.

Cap. 161.

Ælfuuine preoſtes ſunu cum uxore ſua dederunt eccleſiæ Sancti Andreæ & monachis illic deo ſervientibus unum mariſcum, infra inſulam de Grean, pro animabus ſuis inperpetuum. Pro quo beneficio ipſi monachi ſervitium in fine promiſerunt facere, ſicuti pro fratre & ſorore.

Cap. 162.

Eadric de Heſcendena cum uxore & duobus filiis acceperunt ſocietatem noſtram eo pacto, ut quando obierint faciemus ſervitium pro eis, ſicuti pro fratribus, & habebimus decimas æternaliter de terris illorum quas habent in Borcſtealla, & in Freondesberia in annona tantum.

Cap.

Cap. 163.

EGO Hugo, filius Fulconis, aſſenſu uxoris meæ Emmæ, & filiorum meorum .... Fulconis, & aliorum, conceſſi deo, & Sancto Andreæ, & monachis ejus, terram meam de Sutgate, quæ eſt juxta horreum eorum, ſolidam & quietam pro XII. denariis, uno quoque anno, in feſtivitate Sancti Michaëlis, pro ipſa terra michi vel miniſtro meo repetenti reddendis. Teſtibus Heruiſo [1] ardiacano, & Albano, & Warnerio monachis Cantuarienſibus, & Hunfrido, & Rodberto, & Ricardo Roffenſibus, & Oſmundo & Letardo Ernulfi epiſcopi ſervientibus, & Willelmo Coco & Huberto noſtris hominibus, & Gosfrido de Clouilla, & Simone filio Alulfi, & multis aliis.

Cap. 164.

GOLDUUINUS, cognomento Grecus, dedit eccleſiæ Sancti Andreæ & monachis, pro filio ſuo ibidem facto monacho, duas hagas terræ in Roueceſtra, pertinentes ad Frendesberiam, & partem terræ regis quæ eſt juxta ipſas hagas. Præter has autem hagas dedit & dimidiam hagam juxta cimiterium appendentem ad Borchſtellam; ſed iſtam dimidiam hac conventione dedit, quod eam tenebit, donec monachi alias

[Fol. 192. recentiori manu Borstall.

1 Sic.

alias hagas hinc & inde habeant, & domos auferant ad ampliandum cimiterium ſuum. Et tunc ſine omni mora vel contradictione tradet eam in manus monachorum, vel ipſe ſi vixerit, vel uxor & filii ejus ſi mortuus fuerit. Hujus conventionis teſtes ſunt, Heruiſus [1] ardiaconus, Radulfus clericus & Rodbertus filius ejus, Golduinus presbyter, Gelduinus & Rodbertus monetarii, Gudredus filius Diringi, Stephanus filius Goduuini, Uuiet filius Goduuini, & alii multi.

Leest Scutum in Autog:

Cap. 165.

EGO Rodbertus, Henrici regis filius, concedo eccleſiæ & monachis Roureceſtre, pro meæ animæ & Roberti Hamonis filii animæ ſalute, terram illam, & conſuetudines, ac quietudines quas idem Robertus filius Hamonis eis apud Merlauam in elemoſina dedit & conceſſit; & volo ac præcipio, quod eas ita libere & quiete teneant, ſicut eas tempore prædicti Roberti liberius, quietius, melius, tenuerunt. Teſtim̄ Giſleb̄ [2] Dapifero.

recentiori manu Robertus Regis filius.

Cap. 166.

HÆC eſt conventio, quam fecit Coc cum epiſcopo Ernulfo, & monachis Sancti Andreæ apoſtoli, videlicet, quod conceſſit terram

1. Sic. 2. Sic.

ram illam, in qua manebat, cum domibus quæ ſuper eandem terram erant, Sancto Andreæ & monachis ejus æternaliter poſſidendam poſt obitum ejus, & uxoris ipſius. Et hoc fecit pro filio ſuo, quem [1] idem monachi ad Monachatum receperunt. Teſtibus his, Rodberto & altero Rodberto Haliman presbyteris, Radulfo clerico, Hugone, Willelmo, Radulfo de Sancto Claro, Rodberto filio Willelmi de Clouil, Hugone diacono & Nigello præpoſitis de Roueceſtria, Letardo præpoſito monachorum, Golduuino Greco, Gudredo, Eduuino fot, Godrico filio Uuennith, Heimone filio Ceneſtan, Willelmo Le Blund, Sinot mercatore, Willelmo portario, & multis aliis.



deest Vacuum in Autogra pho.

Cap. 167.

Goduuinus, filius Edith, dedit dimidiam manſam ſuam eccleſiæ Sancti Andreæ & monachis, pro filio ſuo, ibidem facto monacho, pertinentem ad Borcſtelle. Teſtibus Golduuino presbytero, Eaduuino fot, Gudredo filio Diringi, & multis aliis.



deest in autog.

Cap. 168.

[Hæc eſt conventio, quam Gosfridus Petit fecit cum monachis Sancti Andreæ. Quadam vice pene ad mortem infirmabatur, & ideo

[Fol. 193.

1. Sic.

ideo requiſivit ab eis monachiles pannos ad ſuccurrendum, vel tunc, vel quando obiret. Qui conceſſerunt ei pro una haga, quam dedit illis æternaliter habendam, quæ reddit & pro aliis beneficiis multis. De qua haga debet habere præpoſitus regis XII. denarios de gabla ad nativitatem Sancti Johannis Baptiſtæ. Teſtim. Ricardus nepos ipſius Gosfridi, Haimo filius Keneſtani, & Eaduuardus homo ipſius Gosfridi, & alii plures.

CAP. 169.

HÆC eſt conventio, quam fecit Geldeuuinus monetarius cum epiſcopo Ernulfo & monachis Sancti Andreæ apoſtoli, videlicet, quod conceſſit manſionem ſuam, quæ juxta cimiterium monachorum, quietam & liberam, quæ reddit ei IIII^or. acros terræ pertinentes ad Borcſtelle, & VI. pertinentes ad Deltſam, æternaliter poſſidendam Sancto Andreæ, & monachis ejus, pro eo, quod [1] idem monachi ipſum ad monachatum receperunt. Hujus conventionis Teſtes ſunt eccleſiæ Sancti Andreæ prior Orduuinus & totus conventus fratrum, Heruiſus ejuſdem eccleſiæ archidiaconus, Radulfus clericus, & filius ejus Rodbertus, Stephanus filius Goduuini, Haimo filius Keneſtani, Gudred filius Leofgeti, & alii plures Franci & Angli.

1. Sic.

CAP.

Cap. 170.

HÆC eſt conventio inter præpoſitum Frendesberiæ, & cives Roſenſes, propter opus brais, & grut. Omni anno unaquæque manſura reddet ſex denarios. Hujus conventionis & redditionis teſtes ſunt, Orduuinus prior, Clemens Monachus, Martinus Monachus, Hundfridus Monachus, Ansfridus Dapifer, Rogerus de Hallingis, Radulfus clericus, Keneſtanus, Gosfridus parvus, Lifuuinus dore, Rodbertus monetarius, Eaduuardus dan, Ricardus batnoiſe. Dimidium hujus cenſus reddendum eſt ad feſtivitatem Sancti Michaëlis, & altera pars ad purificationem Sanctæ Mariæ.

Cap. 171.

NOTANDUM, [1] quod de conſtitutione capituli Roffenſis proviſum eſt, quod quicquid percipit epiſcopus, tam in veſtiariis quam in calciariis, per manum camerarii, & quicquid percipit in cereis, & exeniis, & conſuetis per manum ſacriſtæ de proventibus eccleſiæ de Norflete recipit. [[Fol. 194.

1. Hæc eadem jam ſupra etiam habuiſti, cap. 108, & 149.

Cap. 172.

De terra Hakefiſc debet dare ſecretarius de gabla ad nativitatem Sancti Johannis xxxi. denarios, & unum obolum.

De terra Golduuini grec, duos denarios & obolum ad eundem terminum.

De terra Gundulfi, unum denarium & quadrantem ad eundem terminum.

De terra Godrici, xv. denarios in tercia feria Paſcæ primæ ſeptimanæ, & vi. ad feſtivitatem Sancti Petri menſe Auguſto.

De terra Gosfridi Pitit. xii. denarios ad nativitatem Sancti Johannis.

De terra Coc. x. denarios iii. feria Paſcæ, & vi. ad vincula Sancti Petri.

Cap. 173.

Gausfridus de Deltſa dedit nobis.xxx. acros terræ juxta Preſtafelda, pro filio ſuo, quem fecimus monachum. Quod conceſſit Herebertus filius ejus. Sed & Walterius Tirel, dominus ipſorum, conceſſit poſtea & confirmavit, quia pro ipſa conceſſione accepit ſocietatem noſtram, & ita poſt acceptam ſocietatem poſuit cultellum ſuum ſuper altare Sancti Andreæ.

Cap. 174.

[Godricus de Deltſa accepit ſocietatem noſtram, & ideo conceſſit nobis ſingulis annis decimam de annona ſua. [Fol. 195.

Cap. 175.

Notum ſit omnibus, tam poſteris quam præſentibus, quod Gosfridus de Delſa, conſenſu Domini ſui, & filiorum ſuorum, dedit eccleſiæ Sancti Andreæ quandam partem terræ ſuæ, quam habebat in Delſa, cum filio ſuo quem in eadem eccleſia monachum fecit; quam terram eccleſia & monachi tota vita Gosfridi, & multo tempore Hereberti heredis ſui, tenuerunt in pace & ſine omni calumnia. Orta vero quadam diſcordia inter monachos & Herbertum, ipſe Herbertus cœpit calumniare partem terræ, quam pater ſuus dederat eccleſiæ, dicens, monachos plus terræ ſuæ quam pater ſuus eis dediſſet uſurpaſſe. Propter quam diſcordiam & calumniam pacandam & in æternum finiendam, monachi dederunt ei. x. ſolidos, & unum palefridum valentem. x. ſolidos, & ipſe clamavit quietam ipſam calumniam pro anima patris ſui, & ſua, & uxoris ſuæ, ac filiorum ſuorum, ita quod monachi nullum ſervitium, nullam conſuetudinem debent facere, neque de illa terra

terra quæ fuit ſine calumnia, neque de illa de qua mota eſt calumnia, niſi ſolummodo ſcotum regis, quod vocatur denegeld, & tunc tota illa terra defendet ſe ad ipſum ſcotum pro xx^ti. acris. Teſtibus his, Martino monacho celarario, Hunfrido monacho, Warnerio monacho Cantuarienſi, Heruiſo [1] ardiacono, Rodberto Doffo-renſi, Adelardo, Willelmo Coco, Hunfrido portario, Northmanno, Birthtrico de Suthgate, & multis aliis.

Cap. 176.

Fol. 196. R. I. Hæc ſunt quæ ordinata ſunt à domino noſtro Gundulfo epiſcopo ad veſtitum monachorum.

De Roueceſtra x. libras. De molendino ejuſdem villæ. xxx. ſolidos. De Cellario. xxiiii. ſolidos. De Frandesberia. v. libras. & x. ſolidos. De Stoches. xxx. ſolidos. De Fletis. iiii. libras & x. ſolidos. De Wldeham, majori & minori, xxx. ſolidos. De Hederham. v. libras. De Tarenteford. ii. libras. De Northfletis iii. libras & x. ſolidos. De Cantuarie iii. libras. De Bullocesfelde. ii. libras. De Grean xv. ſolidos. De Ærhetha. xx. ſolidos. De Adeloldo de Cilesfelda x. ſolidos. De Uulmero ejuſdem villæ x. ſolidos. Rodbertus de Uuate villa. xv. ſolidos. Radulfus pincerna. vi. ſolidos & viii. denarios. De archidiacono x. ſolidos. Willelmus de

1. Sic.

de Editune v. ſolidos. Heimfred. vi. ſolidos & viii. denarios. Hunfrith Canuth x. ſolidos. Radulfus pincerna. v. ſolidos. de Culingis. Et omnes decimas quas Anſchetillus archidiaconus de Cantuaria tenebat de Adam fratre Eudonis dapiferi.

Osbernus de Biliceham. xii. ſolidos. Godefridus de Scræmbroce. x. ſolidos. Ulgerius nepos Geroldi. v. ſolidos. De Æilesford. xx. ſolidos. De Suthtune xx. ſolidos. De Uuleuuic. iiii. ſolidos. De Ciſelherſte. iiii. ſolidos.

Cap. 177.

Ernulfus, Roſenſis epiſcopus, omnibus hominibus de Buckingeham Francis & Anglis ſalutem. Sciatis, me conceſſiſſe eccleſiæ Sancti Andreæ de Roueceſtra, ad luminaria ejuſdem eccleſiæ, eccleſiam de Edenham, & terras & decimas omnes, quas ipſa eccleſia hucuſque habuit, vel deinceps habere poterit, cum omnibus rebus in campis, & pratis ad ipſam eccleſiam pertinentibus. Decimam etiam de dominio de Edenham & de Cudintuna in annona, in vitulis, in agnis, in puleinis, in purcellis, unam quoque hagam, & dimidiam hidam terræ in Hedenham, quas Ansfridus clericus in vita ſua tenuit. Hæc omnia conceſſi & dedi eccleſiæ Sancti Andreæ, ut ipſa eccleſia deinceps inperpetuum hæc habeat & teneat pro

pro anima mea, ita ut ſecretarius eccleſiæ, quicunque ille fuerit, poſt obitum meum ſingulis annis in die anniverſarii mei det pro anima mea decem ſolidatas panis pauperibus, & xx^ti. ſolidos in refectorium fratribus. Hujus conceſſionis teſtes ſunt, eccleſiæ Sancti Andreæ prior Orduinus & totus fratrum conventus, Heruiſus ejuſdem eccleſiæ [archidiaconus, Rodbertus Dofforenſis, Egeluuordus & Helias clerici, Anſfridus dapifer & miles ejus Wuillelmus de Sancto Albano, Willelmus de Cuſintuna cum filio ſuo Wimundo, Radulfus Picot de Stiſteda, Robertus & Ricardus cubicularii, & plures alii Franci & Angli.

L Fol: 197.

Cap. 178.

Notum ſit omnibus tam poſteris quam præſentibus Sanctæ Roſenſis eccleſiæ fidelibus, quod ego Ernulfus, ejuſdem eccleſiæ epiſcopus, conceſſi inperpetuum, ad ædificandas & ſuſtentandas domos monachorum, denarios, quos presbyteri parochiani ſolent reddere, vel quando criſma accipiunt, vel ad ſynodum conveniunt. Teſte Heruiſo archidiacono, Guarnerio Cantuarienſi monacho, Rodberto Dofforenſi canonico, Ansfrido dapifero, Athelardo, Ricardo, Gosfrido, Scotlando, Elſtano filio Adelardi, Osberno filio Oſmundi, & multis de familia noſtra, & aliis.

deest scutum

Cap.

Cap. 179.

HÆC eſt elemoſina quam dominus Ernulfus epiſcopus, conſenſu & rogatu monachorum, conſtituit ſingulis annis faciendam, pro anima patris noſtri Gundulfi epiſcopi in anniverſario ipſius. Secretarius debet dare quadraginta denarios.

Camerarius quadraginta denarios.

Celararius quadraginta denarios, & unum millenarium allecium. Hedreham quattuor ſolidos & duos ſalmones. Frendesberi, Deuintuna, Flietes, Wldeham ſex ſolidos, & duos ſalmones. Stoches duos ſalmones. Lamhetha unum. Suthuuerca unum. Hos viginti ſolidos recipiet celararius, & empto inde pane, & allece, ipſe cum elemoſinariis diſtribuet ipſa die pauperibus. Salmones autem habebunt fratres in refectorio.

Cap. 180.

ANsgotus de Roueceſtra accepit ſocietatem beneficiorum eccleſiæ Sancti Andreæ & monachorum tempore Gundulfi epiſcopi, & dedit eidem eccleſiæ & monachis totam decimam ſuam de Deltſa, & de molendino ſimiliter, quod poſtea fecit, totam decimam, & quandam particulam terræ, quæ incluſa eſt in-

fra murum monachorum verſus auſtrum,& quinque acros terræ juxta Preſtefelde dedit eis, & ipſi juxta peticionem ſuam dederunt ei pannos monachicos in articulo mortis ſuæ, & fecerunt ſervitium pro eo ſicuti pro monacho.

Cap. 181.

Fol: 190. R. I. De ſubjectione & fidelitate Abbatiſſæ de Mellingis.

DIE illa,qua Gundulfus,Roſenſis epiſcopus, Abbatiam de Mellingis dedit ſanctimoniali Auitiæ,eadem ſanctimonialis eidem epiſcopo, ejuſque ſucceſſoribus & [1] Sci Roffenſi eccleſiæ, juravit fidelitatem, & ſubjectionem, & quia nec per ſe,nec per aliam perſonam prædictam ſubjectionem diſſolvere temptaret. Hoc autem facto ſacramento, prædicta Auitia epiſcopo firma & ſtabili conventione promiſit, quia ſine ejus conſilio & licentia in abbatia ſibi data priorem nec poneret nec deponeret, nec ullam ſanctimonialem reciperet, nec terram inde daret vel auferret. Hujus rei teſtes fuerunt iſti audientes & videntes: Radulfus abbas belli, Orduuinus prior, Paulinus ſecretarius, Alueredus, Andreas medicus, Arnulfus capellanus epiſcopi, Johannes, Goisfridus, Albericus, Odo, Beringarius, Willelmus ſubprior, Hunfridus, Ernegrinus, Hugo nepos epiſcopi, Willelmus juvenis, Radulfus

Scta

1. Sic.

dulfus clericus, Ansfridus clericus, Godardus clericus, Rodbertus camerarius, Hugo Camerarius, Ansfridus dapifer, Hunfridus portarius, & alii plures.

Cap. 182.

De Earhetha & de Halilei. R. I.

Notum ſit omnibus, tam poſteris quam præſentibus, quod ego Henricus de Port, anno ab incarnatione domini milleſimo centeſimo VIII. indictione prima, concedente uxore mea Hatheuuis, & filio meo Hugone, imperpetuum, ut elemoſinam, donavi deo & fratribus in eccleſia Roffenſi, quæ eſt conſtructa in honore Sancti Andreæ apoſtoli, ſervientibus xx. ſolidos de redditione mea de Earhethea, & decimam totam de Halegele, de qua quidem prædictus ſanctus dimidiam partem habuerat, ceteram vero pro amore Radulfi epiſcopi, ut prædictum eſt, ſupra taxato tempore donavi. Hoc autem pro animabus tam prædeceſſorum quam ſucceſſorum meorum donavi, & ex hoc beneficium ipſius loci animæ meæ in fine ut monacho conceſſum fuerit. Terminus vero denariorum eſt in nativitate Domini, decimæ autem in Auguſto. Teſte Hugone filio Fulconis, Herberto de Cænt, Ansfrido clerico, Radulfo clerico, Hosberno de Mæruurthe.

Cap. 183.

[Fol: 199.

Notum ſit omnibus, tam poſteris quam præſentibus, Roffenſis eccleſiæ amicis & fidelibus, quomodo Radulfus clericus, pro concordia & pace habenda de multis querelis quas Roſenſis epiſcopus Ernulfus adverſus illum habebat, eidem epiſcopo conceſſit manſionem ſuam, quæ eſt juxta Cimiterium monachorum, quietam & liberam, & liberationem quam in prædicta habebat eccleſia, poſtquam à ſeculo deceſſerit. Præterea redditum xx^ti. ſolidorum, videlicet apud Langeport de quodam homine denarios xx. Ibidem de quadam vidua ſolidos. ii. Alibi de Brichtrico & Radulfo, ſolidos. v. Apud Eaſtgate de Eluredo cobi denarios xii. De Haga ante novum piſtrinum ſolidos. iii. De quinque acris, ad eccleſiam de Uuldeham pertinentibus, pro cimiterio de Burcham ſolidos. vii. & denarios iiii. De quibus Haimo, filius Chenaſtani, reddere debet denarios xvi. Lifuuinus piſtor ſolidos iiii. Uulmerus Rufus ſolidos. ii. ſi tamen Roſenſis epiſcopus prædictus, vel alius eccleſiam de Uuldeham, cum beneficiis ad eandem pertinentibus, filiis Radulfi, vel ceteris parentibus ita inpoſterum tenendam conceſſerit, ſicuti Radulfus eam in vita ſua tenuit. Sin autem, qui feudum Radulfi habuerint de eodem feudo epiſcopo Roſenſi æque valentem

valentem redditum reſtituant. Hæc autem omnia utrimque conceſſa ſunt hac conditione, ut cetera omnia, quæ ipſe Radulfus ab epiſcopo tenebat, quiete & in pace, quam diu in ſeculo fuerit, teneat & habeat, & quandocunque voluerit filium ſuum in [1] eccleſiæ Sancti Andreæ monachum faciat, & ipſemet ſive pecuniam attulerit ſive non ibidem monachus fiat. Hujus conventionis teſtes fuerunt: Albanus & Guarnerius monachi Cantuarienſes; Hunfridus, Martinus, Rodbertus, Guillelmus monachi Rofenſes; Heruiſus Rofenſis [2] ardiaconus; Rodbertus Dofforenſis canonicus; Brodo presbyter; Fulbertus de Cilleham, Geroldus filius Seram, Ansfridus dapifer, Rannulfus conſtabularius; Symon, Adam, Paganus milites; Hunfridus portarius; Adelardus, Gerbodus, Letardus, & alii plures.

ecclesia

Cap. 184.

Golduuinus, presbyter de Roueceſtra, dedit eccleſiæ Sancti Andreæ dimidiam Hagam in Roueceſtra, pertinentem ad Freondesberiam. Pro quo beneficio, monachi Sancti Andreæ, juxta petitionem ſuam, fecerunt ibidem filium ſuum monachum. Quæ terra reddit.

[Fol. 200.

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1. Sic 2. Sic.

Cap.

Cap. 185.

Similiter & Ælfuuinus, filius Dirgiue, dedit dimidiam Hagam, pertinentem ad Borchſtellam, monachis Sancti Andreæ, & ideo impetravit in articulo mortis pannos monachicos, & totum ſervitium ab eis ſicuti pro fratre.

Cap. 186.

Godfridus, filius Æluuini, frater Ælrici presbyteri, dedit & ipſe ſimiliter dimidiam Hagam de terra regis, pertinentem ad præpoſituram ipſius, pro eo quod monachi Sancti Andreæ, juxta petitionem ſuam, dederunt ei pannos monachiles in articulo mortis ſuæ, & totum ſervitium fecerunt pro eo ſicuti pro fratre & benefactore. De qua terra debent monachi dare præpoſito regis de Gabla xv. denarios in tercia feria Paſcæ primæ ſeptimanæ, & ſex ad feſtivitatem Sancti Petri menſe Auguſto.

Cap. 187.

Hæc conventio habita eſt inter monachos Rofenſes & uxorem Rodberti Latimarii. Hæc mulier tenebat quandam terram de

de Freondesberia quæ vocabatur Thorniduna, & reddebat inde viginti ſolidos præpoſito Freondesberiæ per ſingulos annos, & debebat terram illam tenere uſque ad mortem ſuam. Poſt mortem autem ſuam debebat eſſe Sancti Andreæ & monachorum, non alicujus parentum illius, ſicut ipſa affirmabat. Diu ergo ante mortem ſuam, placuit ei, ut terram eandem redderet Sancto Andreæ & monachis, pro ſalute animæ viri ſui, & ſuæ, & parentum ſuorum. Veniens itaque die dominica quadam poſt proceſſionem ante altare Sancti Andreæ, aſtantibus monachis & Francis & Anglis multis, reddidit terram ipſam apoſtolo Sancto & monachis æternaliter poſſidendam, dans cum terra omnia quæ habebantur ſuper ipſam terram. Monachi vero pro hac re magis confirmanda dederunt illi ſexaginta ſolidos, quos poſtea [Brodo preſbyter, qui ejus filiam habebat, calide extorſit, & præterea promiſerunt ei, quia invenirent ei victum & veſtitum quam diu viveret; victum videlicet de Celario quantum uni monacho, & præter hoc unum ferculum de carne quattuor diebus in Ebdomada; veſtitum vero de camera honorabilem, qualem ejus ætatem & perſonam deceret. Uni autem ejus ſervienti & uni pediſequæ, qui ei ſervirent, talem darent victum qualem ceteris eccleſiæ ſervientibus. Super hæc omnia darent ipſi dominæ viginti ſolidos ſinglis annis quibus ſervientes ſibi ſolidaret

[Fol. 201.

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& veſtiret, & cetera ſibi neceſſaria prout vellet ipſa procuraret. Cum autem obiret, conventus eam ſepeliret, & anniverſarium ejus ſingulis annis faceret. Hujus conventionis ſunt teſtes, Rodbertus presbyter filius Golduuini presbyteri, Ordegus presbyter de Ho, Radulfus clericus, Hugo Clericus, Uuigelus clericus, Golduuinus Grecus & frater ejus Eaduuinus, Eaduuinus fot, Rodbert ſecretarius, Gudredus filius Dioringi, & alii multi.

Uuigetus deest Sent.ᵐ in Autog.ᵒ

Cap. 188.

Ricardus Bellus & Ernulfus de Strodes cum uxoribus ſuis acceperunt ſocietatem noſtram, & dederunt nobis omnem decimam ſuam, etiam de mobili pecunia, & ſepeliemus.

Cap. 189.

Godingus de Hou in infirmitate, qua & mortuus eſt, inter cetera ſua, quæ commendavit & deſtribuit, aſſenſu uxoris ſuæ & filiorum atque amicorum ſuorum qui præſentes fuerunt, conceſſit nobis ſingulis annis quattuor ſolidos. Quod ejus donum uxor illius Criſtina per cultellum ſuper altare Sancti Andreæ poſuit, & omni anno hos ipſos quattuor ſolidos, in die feſtivitatis Sancti Paulini, à ſe & à ſuis heredibus inperpetuum reddendos, & ſuper altare ponendos ſtatuit. Si-

recentiori manu Amicorum aſſen: ſu.

Similiter frater ipſius Godingi, Hugo in ipſa feſtivitate à ſe & heredibus ſuis dandos conceſſit duos ſolidos.

Cap. 190.

Fulco filius Hugonis de Niueham, quando accepit ſocietatem noſtram cum uxore ſua, conceſſit nobis, aſſentiente ipſa uxore ſua, ſingulis annis decem ſolidos in feſtivitate Sancti Michaëlis, quos dabit Alexander & heres ejus de terra de Blecemere, ſicut ipſos debebant dare ipſi Hugoni pro ipſa terra ſingulis annis. Quod ſi ipſe Alexander heredem non habuerit, vel ipſam terram [tenere non potuerit vel noluerit, habebimus ipſam terram loco decem ſolidorum quietam ab omni cenſu & conſuetudine. [Vol. 202.

⁂ Teste ipso Alexandro qui presens fuit, & concessit, & Societatem Monachorum accepit quando Ego hoc donum feci,

Cap. 191.

Rannulfus conſtabularius de decima noſtra quam tenet, dat nobis per annum octo ſolidos ad medium quadrageſimæ. ⁂ super Altare S. Andreæ pos cultellum posui. Teste etiam Thoma & Ranulfo. MSS. Coll. Domit. A. X. 9. f. 131. b. 132. a.

Cap. 192.

Hugo de Stocheis dat nobis per annum de noſtra decima quam tenet. v. ſolidos ad feſtivitatem Sancti Andreæ, & v. ad Paſcha.

Cap. 193.

Recognitio manu Islingham Decima.

De Æſlingeham terra Sancti Andreæ, quam epiſcopus Gundulfus dedit Goisfrido Talebot, retinuit idem epiſcopus omnem decimam omnium rerum ad opus monachorum ſuorum, quam & dedit illis æternaliter poſſidendam. Coclandus de Eſcedene, ſepultis à nobis honorifice tribus filiis ejus ſub brevi tempore defunctis, venit in capitulum noſtrum cum uxore ſua & pluribus amicis ſuis, & dedit nobis in æternum poſſidendam quandam terram juxta murum vineæ noſtræ ad orientalem plagam ſolidam & quietam ab omni cenſu & conſuetudine, excepto quod quando civitas ſcotabit decem libras, tunc & nos ſcotabimus pro ipſa terra ad idem ſcotum tres denarios. Ipſe autem & heredes ejus acquietabunt eam cum cetero feudo ſuo quod tenent de Heltone erga ipſum Heltonem & heredes ejus. De quodam quoque prato, quod Stephanus filius Goduini tenebat de illo, unde habebat ſingulis annis ſedecim denarios, octo denarios conceſſit nobis, quia alios octo ante dederat hoſpitali domui infirmorum. Præterea, quia plurimo tempore & ſuo & patris ſui habueramus decimam ſuam de annona tantum, ipſa die nobis conceſſit, & ſuper altare cum memoratis donis poſuit tunc & deinceps inperpetuum totam decimam

Coclandus

mam ſuam, ſicut de annona ita & de vitulis & agnis & porcellis. Has donationes dedit nobis pro anima ſua & conjugis ſuæ, & patris & matris ſuæ, & liberorum ſuorum.

Cap. [1] 195.

[Willelmus, Dei gracia Cantuarienſis archiepiſcopus, ſedis apoſtolicæ legatus, omnibus hominibus & amicis ſuis, tam prælatis quam ſubditis, cujuſcunque conditionis ſint eccleſiæ filiis ſalutem, deique benedictionem & ſuam. Noſcant præſentes & poſtfuturi, me reddidiſſe & firmiter conceſſiſſe, & ex parte Dei & beati Petri & noſtra jure inconcuſſo hoc præſenti ſcripto meo confirmaſſe, conſilio & aſſenſu clericorum & laicorum noſtrorum, eccleſiæ Sancti Andreæ Roſſenſis, & dilecto filio noſtro Johanni epiſcopo, omnem poteſtatem & jura epiſcopalia illi pertinentia in maneriis noſtris, & clericis & laicis ſui epiſcopatus, ſicut unquam melius vel honorabilius tenuerunt anteceſſores ſui Gundulfus vel Arnulfus epiſcopi. Teſt. Helewis arch. Cant. & Fulc priore Sanctæ Oſide, & Abel canonico, Aluepedo priore Sancti Gregorii, Radca[illegible], cum multis aliis clericis & laicis apud Cantoroberiam. [Fol. 203.

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1. Sic.

CAP. 196.

IMARUS, Dei gracia Tuſculanus epiſcopus, apoſtolicæ ſedis legatus, omnibus matris eccleſiæ filiis, ad quos litteræ iſtæ pervenerint, ſalutem. Rei geſtæ memoria litteris provide committitur, ne lites ſemel ſopitæ in futuro iterum inſtaurentur. Proinde univerſitati veſtræ per præſentia ſcripta notum eſſe volumus, quod inter Aſcelinum Roſenſem epiſcopum, & ejuſdem loci monachos, eccleſiæ ſcilicet beati Andreæ, ſuper jure maneriorum Lambetham & Hendenham, controverſia hujuſmodi orta eſt. Aſſerebant prædicti monachi, memorata maneria ſibi ad victum proprium à rege Anglorum Willelmo juniore, & Lamfranco piæ recordationis Cantuarienſi archiepiſcopo, & Gundulfo Roſenſi epiſcopo conceſſa rationabiliter & donata, & ad ejuſdem rei evidentiorem probationem, eorundem cartas & confirmationes & ſequentium regum Anglorum Henrici & Stephani, & Anſelmi Cantur. archiepiſcopi in medium proferebant. Contra quæ cum præfatus Aſcelinus Roſenſis epiſcopus nichil firmum, nichil validum reſponderet, nec ſe in prætaxatis maneriis jus habere probare poſſet, aſſidentibus nobis venerabilibus fratribus, Teobaldo Cant. archiepiſcopo, Rodberto Lund. Henrico Winton. Alexandro Lincon. Ibrardo Nor-

Recentiorum. Nota pro Lambeth, ubi jus Pensionis.

[Fol. 204.

Noruuic. Sifredo Ciceſtr. epiſcopis, Gaufrido Sancti Albani, Gervaſio Weſtmonaſterii, Petro Scireburn. abbatibus, & magiſtro Hilario, & aliis quam pluribus religioſis perſonis, ipſa maneria, cum omnibus ſuis appenditiis, ſecundum quod cartæ donationis & confirmationis continebant, ipſis monachis adjudicavimus, & ipſos poſſeſſores conſtituimus, ipſo eorum epiſcopo promittente, quod deinceps ſine vexatione & inquietatione monachos bona & poſſeſſiones ſuas habere permitteret, & pacem eis ſervaret, quod & ipſi firmiter obſervare præcepimus, ad cujus rei argumentum ipſos monachos in oſculo pacis recepit. Nos itaque prædictorum fratrum juſtis petitionibus facilem præbentes aſſenſum, tam ſæpedicta maneria quam alia omnia eorum bona & poſſeſſiones, quas in præſentiarum juſte poſſident, vel in futuro legitime habituri ſunt, jura etiam, conſuetudines, libertates rationabiliter indultas, auctoritate officii quo fungimur ipſis confirmamus, & præſentis ſcripti atteſtatione roboramus.

Cap. 197.

Teodbaldus, gracia Dei Cantuarienſis archiepiſcopus, & totius Britaniæ primas, omnibus ſanctæ eccleſiæ fidelibus ſalutem. Notum vobis eſſe volo, quod omnes donationes & conceſſiones omnium maneriorum, & omnium terrarum,

rarum,& omnium eccleſiarum cum omnibus redditibus & rectitudinibus ſuis, & omnium decimarum quæ hactenus conceſſæ & donatæ fuerunt eccleſiæ Sancti Andreæ apoſtoli, quæ ſita eſt in civitate Roueceſtra, à quibuſcunque ſive regibus, ſive archiepiſcopis, vel epiſcopis, ſeu comitibus, ſeu aliis quibuſlibet hujus regni nobilibus conceſſæ ſint aut donatæ,ego Teodbaldus,gracia dei Cantuarienſis archiepiſcopus, & totius Brittanniæ primas, auctoritate michi à deo collata, omnimodo ratas & inperpetuum ſtabiles eſſe confirmo. Et eas nominatim, quas Gundulfus, illius eccleſiæ epiſcopus, ut ad uſum monachorum illorum, qui in eadem eccleſia domino Chriſto & prædicto apoſtolo devote famulantur, permaneant ordinavit: ego eidem eccleſiæ & eiſdem monachis jure æternæ hereditatis habendas & libere atque quiete confirmo poſſidendas. Et ſicut ipſe prænominatus epiſcopus, qui eccleſiam illam fundavit, & monachos illos illic congregavit, & ipſa maneria, & terras quas in ſuo dominico habebat, ipſis monachis à ſuo proprio victu diſcrevit, diſcretas dedit, videlicet Wldeham cum omnibus appenditiis ſuis: Frendesberiam cum omnibus appenditiis ſuis: Stokes cum omnibus appenditiis ſuis: Suthfletum[a] cum omnibus appenditiis ſuis: Danitunam cum omnibus appenditiis ſuis: Lamhetham cum omnibus appenditiis ſuis: Hendenham cum manerio quod appendet Cudintuna nomine, & cum omni-

[Fol: 205.

recentiori manu Donatio Gund

Recentiori manu Manerium in manerio q^d in Domsd. Saepe.

omnibus XL. hidis terræ quæ appendent, & omnes alias minutas terras, & omnes redditus omnium terrarum quas ſuo tempore adquiſivit & illis dedit, ita firmiter & ſtabiliter in omnibus omnia iſta monachis illis confirmo & corroboro. Et ſicut beatæ memoriæ Anſelmus Cantuarienſis archiepiſcopus & Gundulfus ſupradictæ eccleſiæ epiſcopus, iſta omnia à rege Henrico confirmata confirmaverunt, & eidem eccleſiæ, & monachis prædictis, atque poſt illos inperpetuum victuris firmiter ſtabilia, & ſtabiliter firma & illibata permanere ſanxerunt, & auctoritate dei omnipotentis patris, & filii, & ſpiritus ſancti, & omnium ſanctorum ejus, omnes illos, qui alliquid de regia conceſſione & illorum inſtitutione vel confirmatione infringerent, excommunicaverunt: ita & ego, tantorum virorum exempla ſecutus, inſtitutiones, conceſſiones, & confirmationes, & omnia prædicta ipſis monachis inperpetuum habenda firmiter ſtabilio, & ſtabiliter firmo, & illibata permanere ſancio, & ſub eadem interminatione omnes, qui hanc eorum & noſtram confirmationem infirmare, vel abſque communi fratrum eccleſiæ illius vel conſilio vel conſenſu immutare præſumpſerint, à liminibus ſanctæ matris eccleſiæ, donec ad ſatisfactionem congruam veniant, ex omnipotentis dei patris, & filii, & ſpiritus ſancti, omniumque ſanctorum auctoritate ſequeſtro.

Privi-

Fol: 206.

Privilegium Eugenii Papæ.

Cap. 198.

EUGENIUS epiſcopus, ſervus ſervorum dei, dilectis filiis Brieno priori eccleſiæ beati Andreæ Roſenſis, etc. ut nullis pravorum hominum inquietentur moleſtiis, vel importunis angariis fatigentur. Quapropter, dilecti filii, etc. vos ſub beati Petri & noſtra protectione ſuſcipimus, etc. ſtatuentes, ut quaſcunque poſſeſſiones, quæcunque bona, tam ex dono & conceſſione bonæ memoriæ Lanfranci, Anſelmi, Radulfi, Teodbaldi, Cantuarienſium archiepiſcoporum, & Gundulfi Roſenſis epiſcopi, Willelmi & Henrici Anglorum regum, quam aliorum Dei fidelium, in præſentiarum juſte & canonice poſſidetis, aut in futurum conceſſione Pontificum, liberalitate Regum, largitione principum, oblatione fidelium, ſeu aliis juſtis modis, præſtante deo, poteritis adipiſci, firma vobis veſtriſque ſucceſſoribus & illibata permaneant, etc. præpoſituram quoque ipſius civitatis, ſicut actenus ſuper homines veſtros & epiſcopi & præpoſituræ regis quartam partem racionabiliter habuiſtis, Socam eciam & ſacam, Tol & tem, & infangenetheof, ceteras quoque conſuetudines & libertates veſtras racionabiliter hactenus habitas, nichilominus vobis confirmamus,

vid. apud finem P. 428.

in Domino &c. * vestris justis postulationibus clementer, & præfatam Beati Andreæ Apli Ecclesiam, in qua mancipatis obsequio, vos &c † & presentis scripti privilegio communimus, statuen. &c

* vide P. 428

Fol: 207.

mus,* etc. Dat. Tranſtiberim etc.˅˄ Anno 1145. pontificatus vero domini Eugenii Papæ. 3. anno 2do.

✠Ego Eugenius catholicæ eccleſiæ epiſcopus.
✠ Ego Conradus Sabinenſis epiſcopus.
etc. * Vide apud finem P. 429.

* vid: P. 428.
˅˄ per manum Roberti ſanctæ Rom: Eccliæ Presbyteri, Cardinalis & Cancell. V.to Kal. Martij. Indictione VIII. Incarnat. Dominicæ Anno M.C.XL.V.

Cap. 199.

[Sol: 209
Vide Domesday in Autog: booke.

[SUTHFLETA, manerium epiſcopi Hrofenſis, ſe defendebat in tempore Eaduuardi regis pro VI. ſolinis, & nunc pro v. & eſt appretiatum. XXI. lib.ˉ & Ricardus habet inde infra leugam ſuam valens XX. ſolidos, & tamen hoc idem manerium reddit epiſcopo XXIIII. libras, & I. unciam auri de firma. Stanes ſe defendebat pro VI. ſolinis in tempore Eaduuardi regis, & nunc pro. IIII. & eſt appretiatum XVI. lib.ˉ & tamen epiſcopus habet inde in firma ſua XX. lib.ˉ & I. unciam auri, & I. marſum. Falcheham defendebat ſe in tempore Eaduuardi regis pro II. ſolinis, & nunc ſimiliter, & eſt appretiatum VIII. lib.ˉ Langefelda defendebat ſe in tempore Eaduuardi regis pro I. ſolino, & nunc ſimiliter, & eſt appretiatum. C. ſolid.ˉ Hæc maneria prædicta ad hundredum de Daceſtane pertinent. Brunlega ſe defendebat in tempore Eaduuardi regis pro. VI. ſolinis, & nunc pro. III. & eſt appretiatum. XVIII. libs. & tamen epiſcopus habet inde de firma ſua. XX.

recentiori manu libras & XVIII. ſolidos, & hoc idem manerium
Wldeham eſt ipſe hundredus. Wldeham ſe defendebat in tempore Eaduuardi regis pro. VI. ſolinis, & nunc pro. III. & eſt appretiatum. XIII. libras. Melingetes ſe defendebat in tempore Eaduuardi regis pro. III. ſolinis, & nunc pro ſolino & dimidio, & eſt appretiatum. IIII. libs. Troteſcliua defendebat ſe pro. I. ſolino, & adhuc facit, & eſt appretiatum. VII. libs. Snoilanda defendebat ſe in tempore Eaduuardi regis pro. III. ſolinis, & nunc ſimiliter, & eſt appretiatum. IX. libs. Hæc prædicta maneria habet epiſcopus in hundredo de Lauorcesfelda. Hellingas defendebat ſe in tempore Eaduuardi regis pro. VI. ſolinis, & nunc pro duo & dimidio, & eſt appretiatum XVI. libras. Frandesberia defendebat ſe in tempore Eaduuardi regis pro. X. ſolinis, & nunc pro. VII. & eſt appretiatum XXV. libs. & infra leugam de Tonebrigge eſt inde tantum. X. ſolidos, & etiam de Hallingis tantum infra eandem leugam quod eſt appretia-
Cuclestana tum. VII. ſolidos. Cudeſtana in tempore Eaduuardi regis defendebat ſe pro. II. ſolinis & dimidio, & nunc pro duo, & eſt appretiatum. X. libras. Denituna defendebat ſe tempore Eaduuardi regis pro I. ſolino, & nunc pro di-
[Fol. 210. [midio, & eſt appretiatum. VI. libras. & X. ſolidos. Hæc maneria ſunt in hundredo de Scamela. Borgeſtealla defendebat ſe tempore Eaduuardi regis pro. II. ſolinis, & nunc pro ſolino

&

& dimidio, & eſt appretiatum. x. libras. Et quattuor viginti domus [1] ſubjacebat ibi in tempore Eaduuardi regis, & una pars illarum eſt apud ſupradictam Borgeſtellam, & alia pars in Frandesberia, & ſunt appretiatæ VIII. libs. ſed tamen ille qui tenet reddit inde. XI. libras, & XIII. ſolidos, & III. denarios. Hoc manerium habet epiſcopus in hundredo de Hroueceſtra. Stoches, quod Goduuinus comes tenuit contra voluntatem ſervientium Sancti Andreæ, & archiepiſcopus Lanfrancus diſrationavit eum contra epiſcopum Baiocenſem juſte, tempore regis Eaduuardi ſe defendebat pro v. ſolinis, & nunc pro. III. & eſt appretiatum. VIII. libras; ſed tamen ille qui tenet reddit. XIII. libras, & XX. denarios. Hoc manerium eſt in hundredo de Hou.

CAP. 200.

Donum Willelmi magni regis. R. I.

WILLELMUS rex Anglorum magnus, pater Uuillelmi regis ejuſdem gentis, Hrofenſem eccleſiam beati Andreæ in tantum dilexit, ut imminente articulo mortis ſuæ centum ei libras donaret, regiam quoque tunicam, propriumque Cornu Eburneum, Dorſale etiam unum cum feretro deargentato dimitteret. Pro quo, & aliis ejus multis beneficiis noſtræ

1. Sic.

eccleſiæ ab eo benigne impenſis, ejus anniverſarium conſtituimus debere ſingulis annis feſtive fieri.

Cap. 201.

R. I. { Hæc eſt conventio inter Gundulfum epiſcopum & Eadmerum Anhænde Burgenſem Lundoniæ.

DUM idem Gundulfus, ex præcepto regis Willelmi magni, præeſſet operi magnæ turris Londoniæ, & hoſpitatus fuiſſet apud ipſum Ædmerum quadam vice ipſe cœpit epiſcopum rogare, ut [1] concedet ſibi ſocietatem eccleſiæ quam regebat, videlicet Sancti Andreæ. Quod ei epiſcopus ſatis libenter conceſſit. Et ideo conceſſit Sancto Andreæ & fratribus ibidem deo ſervientibus medietatem piſcariæ quæ vocatur Niuue Uuere, quam diu viveret. Cum vero moreretur, totam eam ibidem conceſſit, & totam terram ſuam quam habebat in Lundonia, & domos tali pacto, ut ipſe & uxor ejus ad Roueceſtram deferrentur & ibidem ſepelirentur, omnique anno eorum anniverſarium obſervaretur. Iſti ſunt teſtes hujus rei: duo filii Brihtmari Ageluuinus & Orgarus, Radulfus clericus epiſcopi, & Godefridus Groſſus, & alii multi.

1. Sic.

Cap.

Cap. 202.

[De Lamhytha. R.I. [Ed: 211.

✠Quisquis deo ſeu pro deo aliquid præſtat, non hoc ipſum à ſe alienat, ſed melius ſibi ipſi inpoſterum reſervat. Qua ſpe ductus ego Willelmus, dei gracia rex Anglorum, trado de jure meo eccleſiæ Rofenſi Sancti Andreæ apoſtoli eccleſiam Sanctæ Mariæ de Lamhytha, de me ſemper & de ſucceſſoribus meis cognoſcendam & tenendam, cum omnibus quæ ad eandem eccleſiam pertinent, tam in terris, ſilvis, aquis, pratis, quam in omnibus aliis rebus tam intra Burgum quam extra, ſaca, & ſocne, toll & team, cum aliis conſuetudinibus quas comitiſſa Goda prius habuit, & ego hactenus in dominio meo habui. Et hoc concedo pro ſalute animæ meæ, patris mei & omnium parentum meorum, & pro reſtauratione damni quod eidem eccleſiæ licet invitus intuli, pro conquirendis inimicis meis, qui intra jam dictam civitatem contra me, & contra regnum meum injuſte congregati erant, de quibus omnipotens deus ſui gracia victoriam michi contulit. Hanc ergo donationem propria manu ſigno & confirmo, præſentibus teſtibus & aſſentientibus de baronibus meis, Thoma archiepiſcopo Eboracenſi, Rogero comite Scropesbyrienſi,

manu reuerentiæ W: Rufus

enſi, Henrico comite Uuaruuicenſi, Henrico de Ferrariis, Rogero Bigoto, Ivone Tailleboſc, Willelmo Peurell, & aliis pluribus.

Cap. 203.

Willelmus rex Anglorum, Haimoni vicecomiti & omnibus miniſtris ſuis de Hou ſalutem. Sciatis, me conceſſiſſe monachis Sancti Andreæ Roſenſis eccleſiæ terram illam, quæ pertinet ad præpoſituram de Ceteham, & quam ipſi monachi infra ortum ſuum habent incluſam, ea conventione, quod ipſi monachi pro anima patris mei ducentas miſſas cantare debent, & epiſcopus Gundulfus pro illa terra debet dare de alia terra ſua, quæ valeat quantum ipſa valebat tempore quo epiſcopus Baiocenſis conceſſit eam eiſdem monachis. Teſtibus Walchelino epiſcopo, & Rodberto cancellario, & Rannulfo capellano, apud Briceſtoc.

Cap. 204.

Gundulfus, Roſenſium, gracia dei, epiſcopus, Haimoni vicecomiti, & omnibus baronibus regis de Cænt Francigenis & Anglis, ſalutem, & benedictionem dei, & ſuam quantum poteſt. [Volo, vos omnes ſcire, me jam quietum eſſe adverſus regem de illa cambitione terræ, quam ei promiſi poſt Uuærram Roſe, pro

[Fol. 212.

pro illis tribus acris, quos Odo, Baiocenſis epiſcopus, dedit eccleſiæ Sancti Andreæ, & monachis noſtris, ad faciendum ibi ortum ſuum, juxta murum de foris verſus auſtralem partem civitatis forinſecus, qui jam incluſi ſunt muro circumquaque. Et illos tres acros terræ, quos pro illis tribus dedi regi in cambitionem, liberavi jam miniſtris vicecomitis, Rodberto ſcilicet de Sancto Amando, & Rodberto Latimier, & Ælfuuino [1] fratre ejus præpoſito de Cetham, & Grentoni de Roueceſtra de noſtra dominica terra de Burcheſtealla, præſentibus teſtibus iſtis: Anſgoto de Roueceſtra, Gosfrido Talebot, Goisfrido de Ros, Radulfo pincerna Ade, Rodulfo clerico, & aliis multis de noſtra familia & de civibus ejuſdem villæ.

Cap. 205.

De Hedenham. R. I.

Willelmus, rex Anglorum, archiepiſcopis, epiſcopis, abbatibus, comitibus, ceteriſque omnibus baronibus ſuis regni Anglorum ſalutem. Notum vobis omnibus eſſe volo, quod ego Uuillelmus, dei gracia rex Anglorum, filius Uuillelmi regis Anglorum, concedo eccleſiæ Rofenſi Sancti Andreæ apoſtoli, ad victum monachorum, manerium, quod vocatur Hedenham, quod ſitum eſt in comitatu de

1. Sic.

de Bokingeham, quod tenuit Lanfrancus archiepiſcopus de patre meo & de me. quod donat eidem Roffenſi eccleſiæ pro ſalute animæ patris mei & matris meæ, & pro ſalute animæ meæ & animæ ſuæ. Et ideo, ejus rogatu & amore, hoc donum ſuum prædictæ eccleſiæ concedo, & regali auctoritate propria manu confirmo, ita quiete tenendum jure perpetuo, ſicut prædictus archiepiſcopus de patre meo & de me illud quiete tenuit uſque in præſentem diem. ✠ Signum Willelmi regis Anglorum. ✠ Signum Lanfranci Cantuarienſis archiepiſcopi. ✠ Signum Thomæ Eboracenſis archiepiſcopi. ✠ Signum Remigii Lincolienſis epiſcopi. ✠ Signum Walcelini Uuentonienſis epiſcopi. ✠ Signum Mauricii Lundonienſis epiſcopi. ✠ Signum Oſmundi Serberienſis epiſcopi. ✠ Signum Rodberti Herefordenſis epiſcopi. ✠ Signum Baldeuuini Abbatis Sancti Eadmundi. ✠ Signum Henrici fratris regis. ✠ Signum Philippi filii Rodberti comitis Flandriæ. ✠ Signum Alani comitis. ✠ Signum Hugonis comitis. ✠ Signum Henrici comitis. ✠ Signum Willelmi comitis. ✠ Signum Eudonis Dapiferi. ✠ Signum Rogerii Bigotis. ✠ Signum Gosfridi de magna villa. ✠ Signum Rodberti filii Haimonis. ✠ Signum Hugonis de monte forti. ✠ Signum Giſleberti de Tonebrigge. ✠ Signum Hugonis de Bello campo. ✠

[Fol. 213.

CAP.

Cap. 206.

Confirmatio Lanfranci archiepiſcopi. R. I.

EGO Lanfrancus, non meis meritis ſed gratia Dei archiepiſcopus, hoc donum meum, quod regia auctoritate confirmatum eſt, confirmo, & auctoritate Dei omnipotentis & omnium ſanctorum excommunico omnes illos, qui prædictum manerium de prædicta eccleſia vel abſtulerint vel auferre temptaverint, vel ablatum ab aliis cognita veritate receperint vel retinuerint. Æterna pœna cum Juda proditore ſit eis, niſi ad ſatisfactionem venerint.

Cap. 207.

De Dudicote. R. I.

GUNDULFUS, Rofenſis epiſcopus, Rodberto Lincolienſi epiſcopo, & Goisfrido vicecomiti, & omnibus fidelibus regis Francigenis & Anglis de comitatu de Bukingeham, ſalutem. Sciatis, quod Giſlebertus noſter clericus de Hedenham, conceſſit eccleſiæ Rofenſi Sancti Andreæ tres hidas terræ quas habuit in ſuo dominico in Hedenham, ea conventione, quod, quando ipſe voluerit, fiet ibi monachus. Et hoc idem conceſſit & confirmavit

Radulfus filius ſuus ex toto. Et ego conceſſi eidem Radulfo eccleſiam de Hedenham, cum una hida & dimidia terræ, & duobus pratis coiea, & cetemora, & conceſſi ei paſturam decem boum, & omnes conſuetudines quæ ad eandem eccleſiam pertinent, inſuper quicquid Giſlebertus tenuit in Hedenham, exceptis illis tribus ſupradictis hidis terræ. Et de ipſa eccleſia non faciet ullum ſervitium, niſi quod ad eccleſiam pertinet tantum.

Cap. 208.

R.I. ## De Eaſtuna.

Postea vero non multo tempore contigit, ipſum Giſlebertum mutaſſe habitum & vitam ſecularem in vitam & habitum monachi apud Roſeceſtram. Iiſdem diebus remanſit manerium Eſtuna, quod ſitum eſt in comitatu de Gloeceſtra, in manu præfati Radulfi filii Giſleberti, & Oſmundi [1] generis Giſleberti. Qui ambo regiis exactionibus tantum fuerunt gravati, ut vix amplius hoc poſſent pati. Erant enim illis diebus conſuetudines regis graviſſimæ atque duriſſimæ per totum regnum Angliæ. Itaque venientes pariter uterque ad domnum epiſcopum Gundulfum, rogaverunt illum quatinus, propter deum & honorem ſuum, manerium ipſum à rege requireret. Quod ſi obtinere poſſet,

1. Sic.

poſſet, de illo ulterius manerium ipſum tenerent. Quo audito, epiſcopus, quam citius potuit, regem impigre adiit. Amicorum itaque apud regem uſus auxilio, tandem obtinuit quod petiit. Dedit ergo epiſcopus Willelmo regi, magni regis Willelmi filio. xv. libras denariorum, & unam mulam quæ bene valebat centum ſolidos. Iſto tali ordine obtinuit Gundulfus epiſcopus prædictum manerium Eſtunam. Quod poſtquam ita factum eſt, ſtatim Radulfus & Oſmundus devenerunt homines epiſcopi, & ita tenuerunt ipſum manerium de epiſcopo. Veruntamen non multo tempore poſt iterum pariter requiſiverunt epiſcopum, rogantes illum, ut, propter deum, illas quattuor hidas terræ de Eſtuna cambiret illis pro duabus hidis terræ infra Hedenham. Non enim ullatenus pati poterant amplius & malas conſuetudines prædicti comitatus, & viam longinquam ab Hedenham & laborem magnum quem propterea ſæpiſſime ſuſtinebant. Accepto ergo conſilio, epiſcopus fecit illis partim juxta peticionem eorum, ſed non in omnibus. Dedit nanque Radulfo unam hidam terræ, Oſmundo vero non niſi dimidiam. Debebat enim Oſmundus epiſcopo quinquaginta ſolidos denariorum, pro multis placitis quæ ſuper eum epiſcopus habuerat; & quia epiſcopus clamavit Oſmundum quietum de ipſis quinquaginta ſolidis & querelis multis,

ideo è contra non recepit ab epiſcopo niſi dimidiam hidam terræ. Et iſto modo habuit ipſe epiſcopus ipſum prædictum manerium, ita liberum & quietum ab omni calumnia ſicut Goda comitiſſa illud habuit unquam melius in ſuo dominico tempore regis Eaduuardi. Dum hoc ita fuit, præcepit epiſcopus domno Willelmo monacho Roſenſi præpoſito de Hedenham curam accipere ejuſdem manerii, & monachis eccleſiæ Sancti Andreæ ſingulis annis firmam octo dierum inde reddere. Et quidem juſte, quoniam terræ illæ, quæ datæ fuerunt pro ipſius manerii cambitione, fuerant primum de Hedenham, quod penitus erat & eſt ad victum ipſorum monachorum.

Cap. 209.

[Fol. 215. [Anno ab incarnatione domini noſtri Iheſu Chriſti. dcc. xxxviii. Eadberhtus, rex Cantuariorum, dedit eccleſiæ Sancti Andreæ apoſtoli Hroſi, terram decem aratrorum in Hou quæ vocatur Andſcoheſham, & commendavit Ealdulfo epiſcopo.

manu diversâ in margine. 11. Id. Aug: Offa Rex An: glorum.

Anno ab incarnatione domini dcc. lxiiii. Offa rex Merciorum & Sigeredus rex Cantuariorum donaverunt eccleſiæ Sancti Andreæ Æſlingeham, cum omnibus appenditiis ſuis, ſcilicet Freondesberiam & Uuicham, videlicet. xx. aratrorum, & commendaverunt Earduulfo epiſcopo.

copo. Ecgberhtus, rex Cantiæ, dedit eccleſiæ Sancti Andreæ Heallingas, id eſt, terram decem aratrorum, & commendavit epiſcopo Dioran. Offa rex Merciorum & Ecgberhtus rex Cantuariorum dederunt eccleſiæ Sancti Andreæ Bromgeheg, & commendaverunt epiſcopo Dioran, & poſtea epiſcopo Waermundo. Anno ab incarnatione Domini DCC. LXXXVIII. Offa, rex Merciorum, dedit eccleſiæ Sancti Andreæ Trotteſclib, & commendavit Waermundo epiſcopo. Coenuulf, rex Merciorum, dedit eccleſiæ Sancti Andreæ Borcſtealle, & commendavit Beornmodo epiſcopo. Anno ab incarnatione domini DCCC. XXXVIII. Ecgbert rex dedit eccleſiæ Sancti Andreæ Snodigland, & commendavit epiſcopo Beornmodo. Anno ab incarnatione Domini DCCC. XLI. Ætheluulf, rex Occidentalium Saxonum, dedit eccleſiæ Sancti Andreæ Holanbeorgeſtun, & commendavit epiſcopo Beornmodo. Anno dominicæ incarnationis DCCC. LXXX. Ætheluulf, rex Saxonum, dedit eccleſiæ Sancti Andreæ Cucolanſtan, & commendavit Suuiðuulfo epiſcopo.

Eadmundus, rex Anglorum, dedit eccleſiæ Sancti Andreæ Mellingas, & commendavit epiſcopo Burhrico. Quidam præpotens ac probus homo nomine Brihtricus, cum uxore Ælfsuuitha dederunt eccleſiæ Sancti Andreæ, Danitunam, & Langafeldam, & Dærente, & Falche-

Falcheham, & commendaverunt Ælfſtano epiſcopo.

Anno dominicæ incarnationis DCCCC. LV. Æthelred, rex Anglorum, dedit eccleſiæ Sancti Andreæ Bromleage, & commendavit Ælſtano epiſcopo. Anno dominicæ incarnationis DCCCC. XCV. Æthelred, rex Anglorum, dedit eccleſiæ Sancti Andreæ, Wldeham [& Litlanbroc, & commendavit epiſcopo Goduuino.

[Fol: 216

Æthelred, rex Anglorum, dedit eccleſiæ Sancti Andreæ Stantun, & Hiltun, ſcilicet. XV. manſas terrarum, & commendavit epiſcopo Goduuino. Willelmus primus, rex Anglorum, reddidit Fracheham terram Sancti Andreæ Lanfranco archiepiſcopo, quam iniqui injuſte abſtulerant, & ipſe juſte reddidit Gundulfo epiſcopo. Sic etiam Stoches terram Sancti Andreæ eripuit ipſe Lanfrancus de invaſione tyrannorum, & reddidit prædicto Gundulfo epiſcopo & monachis ejuſdem.

in Margine, diuersa manu. V. Id: Sept: Wmus primus Rex Anglorum.

Willelmus, filius Willelmi regis, dedit eccleſiæ Sancti Andreæ manerium ſuum Lamhytham, & commendavit Gundulfo epiſcopo.

In Margine, diuersa manu. IIII° Idus Aug. Wmus dus 2 Rex Anglorum.

Lanfrancus archiepiſcopus dedit eccleſiæ Sancti Andreæ manerium Hedenham ad victum monachorum, quod conceſſit prædictus Willelmus filius Willelmi regis. Eſtunam manerium, idem rex Willelmus, filius Willelmi, dedit eccleſiæ Sancti Andreæ, & commendavit epiſcopo Gundulfo.

V. Kal. Iunij Lanfrancus Archiepus.

CAP.

Cap. 210.

[De numero militum hujus epiſcopatus. R. I. [Fol. 219.

Gosfridus Talebot. 1. militem. Helto. 1. militem. Godefridus de Falcheham IIos. milites. Symon dimidium mil. Ranulfus conſtabularius dimidium mil. Hugo de Stoches dimidium mil. Margarita dimidium mil. Willelmus de Meideſtane dimidium mil. Hugo frater ejus dimidium mil. Geroldus filius Seran de Lameha dimidium mil. Willelmus camerarius dimidium mil. Ricardus de Hedenham debet IIIes. partes unius mil. Oſmundus IIIIam. partem. Gerardus de Stanis. IIIIam. partem mil. Rogerus de Derenteford. IIIIam. partem mil. Gerardus de Giſelham. IIas. partes mil. Et Radulfus Brutin terciam. Rodbertus de Uuldeham. IIIIam. partem mil. Turſtinus de Hallingis. IIII. partem militis. Adam IIIIam. partem mil. Inter Willelmum de Buneueſca & Rodbertum nepotem. IIIIam. partem mil. ita quod Willelmus faciet. IIIes. partes, & Rodbertus IIIIam. Paganus filius Warin. IIIIam. partem mil. Tidboldus de Eaſtuna. 1. mil. Wlfgeat de Bromlega VI. partem mil. Rogerius Harag. VIIIam. partem militis.

Cap. 211.

Fol. 218. [Henricus, gracia Dei rex Anglorum, archiepiſcopis, epiſcopis, abbatibus, comitibus, ceteriſque omnibus baronibus ſuis, Francigenis & Anglis, totius regni Anglorum, ſalutem. Notum vobis omnibus eſſe volo, quod omnes donationes & conceſſiones omnium maneriorum, & omnium terrarum, & omnium eccleſiarum cum omnibus redditibus & rectitudinibus ſuis, & omnium decimarum quæ hactenus conceſſæ & donatæ ſunt eccleſiæ Sancti Andreæ apoſtoli, quæ ſita eſt in civitate Roueceſtra, à quibuſcunque ſive regibus, ſive archiepiſcopis, vel epiſcopis, ſeu comitibus, ſeu aliis quibus libet hujus regni nobilibus conceſſæ ſint aut donatæ: ego Henricus, Dei gracia rex Anglorum, poteſtate regiæ dignitatis, michi à deo collata, omnimodo firmas & inperpetuum ſtabiles eſſe concedo. Et eas nominatim, quas Gundulfus, illius eccleſiæ epiſcopus, ut ad uſum monachorum illorum, qui in eadem eccleſia domino Chriſto & prædicto apoſtolo devote famulantur, permaneant, ordinavit: ego eidem eccleſiæ, & eiſdem monachis jure æternæ hereditatis habendas, & libere atque quiete confirmo poſſidendas. Et ſicut ipſe prænominatus epiſcopus, qui eccleſiam illam fundavit, & monachos illos illic congregavit, & ipſa maneria & terras quas in ſuo dominico habebat ipſis mona-

monachis à ſuo proprio victu diſcrevit, & diſcretas jam dedit, videlicet Uldeham cum omnibus appenditiis ſuis, Frandesberiam cum omnibus appenditiis ſuis, Stoches cum omnibus appenditiis ſuis, Suthfletam cum omnibus appenditiis ſuis, Danitunam cum omnibus appenditiis ſuis, Lamhetham cum omnibus appenditiis ſuis, Hedenham cum manerio quod appendet Cudintuna nomine, & cum omnibus quadraginta hidis terræ quæ appendent, & omnes alias minutas terras, & omnes redditus omnium terrarum ubicunque ſint, quas ſuo tempore acquiſivit, & illis dedit cum ſoca & ſaca, & Tolne, & Teame, & omnibus aliis conſuetudinibus, & rectitudinibus, & libertatibus, quas ipſemet unquam melius habuit, in terris, & in aquis, & in ſilvis,& in viis,& in omnibus locis,ita firmiter & [Fol: 219. ſtabiliter in omnibus omnia iſta monachis illis concedo & confirmo. Et hanc confirmationem meam pro anima patris mei, & matris meæ, & pro anima mea, & uxoris meæ, & omnium parentum meorum, ſtabilio, & ſtabilitate ſigni ſanctæ crucis domini noſtri Iheſu Chriſti propria manu mea & ſigillo meo conſigno.

Et ego Anſelmus, non meis meritis, ſed gracia Dei, Cantuarienſis archiepiſcopus, hanc confirmationem, regia auctoritate confirmatam, confirmo, ut & ipſi prædictæ eccleſiæ, & monachis prædictis, atque poſt illos inperpetuum

 victuris,

victuris, firmiter ſtabilis & ſtabiliter firma & illibata [1] permaneant ſancio, & ſancitam ſigno dominicæ crucis Chriſti conſigno; & auctoritate Dei omnipotentis patris & filii & ſpiritus ſancti, & omnium ſanctorum ejus excommunico omnes illos, qui de prædicta eccleſia aliquid horum omnium, quæ hactenus ei ſunt conceſſa & donata, & à rege Henrico, & à me nunc confirmata, abſtulerint, vel auferre temptaverint, vel ab aliis ablatum cognita veritate receperint, vel retinuerint. Hoc etiam ad ultimum ſuper addo, æterna cum Juda proditore ſit illis pœna, niſi ad ſatisfactionem venerint. Amen. Amen. Amen.

Ego autem Gundulfus, licet indignus mitiſſimi Sanctorum Andreæ apoſtoli Vicarius, Roſenſium tamen vocatus epiſcopus, hanc noſtræ devotionis inſtitutionem, & regiæ auctoritatis confirmationem, immo domni Anſelmi archiepiſcopi ſanctionis excommunicationem, & ore & toto corde confirmo. Et ut inperpetuum integra & inviolata permaneat, ſigno crucis Chriſti vice piiſſimi Sanctorum Andreæ apoſtoli eam conſigno & corroboro. Quicunque ergo audaci temeritate, aut temeraria præſumptione illam ulterius ſcienter violaverint, apponat ac præponderet dominus illam eorum ſacrilegii iniquitatem ſuper omnes alias iniquitates eorum. Et niſi ad ſatisfactionem venerint, deleantur de

1. Sic. libro

libro viventium, & cum juſtis non ſcribantur, & in die juſtæ & æternæ retributionis cum ſiniſtra parte poſitis ſubeant ſententiam diſtrictæ ultionis. Amen. Amen. Amen. [Fol. 220

Signum ✠ Henrici regis. Signum ✠ Anſelmi archiepiſcopi. Signum ✠ Gundulfi epiſcopi hujus eccleſiæ. Signum ✠ Matilldis reginæ & filiæ Anſelmi archiepiſcopi. Signum ✠ Rodberti Lincolienſis epiſcopi. Signum ✠ Waldrici Cancellarii. Signum ✠ Willelmi de Wereleuuaſt. Signum ✠ Rodberti Comitis de Mellent. Signum ✠ Henrici Comitis de Waruic. Signum ✠ Giſleberti de Tonebrigge. Signum ✠ Rodberti filii Haimonis. Signum ✠ Rodberti filii Balduuini. Signum ✠ Willelmi de Albigneio. Signum ✠ Rodberti de Monteforti. Signum ✠ Eudonis Dapiferi. Signum ✠ Alani filii Flathaldi.

Anno ab incarnatione Domini M°. C°. III°.

Cap. 212.

Facta eſt hæc confirmatio Cantuarberiæ. II. Nonas Martias. } R. I.

HÆ ſunt conſuetudines, quæ debentur à domino Cantuarienſi epiſcopo Roffenſi, videlicet cum ad peticionem archiepiſcopi aliquo proficiſcitur epiſcopus, quotquot diebus iter fecerit in eundo ut moram faciendo, &

redeundo ſingulis diebus percipiet xx. ſolidos ſterlingorum. Similiter archiepiſcopatu vacante cum officium epiſcopale exercuerit. Quod ſi cum archiepiſcopo ierit, in optione erit arch̄ vel ei omnia neceſſaria invenire, vel ut ipſe & clerici ſui & ſervientes ad menſam cum eo comedant, & ad veſperam habebit duos cereos ydoneos, & IIII^{or}. majores candelas & xxv. minores ad minimum. ſ. xxv. equitaturarum, & vinum & cerviſiam abundanter, & v. ſolidos ſingulis diebus ad familiam & equos. Si autem archiepiſcopus non potuerit, aliqua cauſa interveniente, officium ſuum exercere, vel archiepiſcopatus vacaverit, vices ejus ſupplere debet Roff. eodem Cant. tam in conſecrationibus regum quam epiſcoporum, & in aliis omnibus ad officium archiepiſcopale ſpectantibus cum prædicta procuratione.

Cap. 213.

R. I. De numero eccleſiarum Rofenſis epiſcopatus, & de reddittibus quos ſingulæ reddunt quando accipiunt ſanctum criſma à matre eccleſia epiſcopatus.

Beantefteda. Bitteberga. TONEBRIGGA reddit novem denarios. Barindena. IX. den̄. * Ealdinga. IX. den̄. * Leaga. IX. den̄. Brænceſle. IX. den̄. Horſbundenne. IX. den̄. Theudelei. IX. den̄. Lambur-

burherſte. ix. den. Peppingeberia. ix. den.
Speldherſte. ix. den. Wotringaberia. ix. den.
Eaſtpecham. ix. den. Weſtpecham. ix. den.
* Eaſt Fearnlega. ix. den. Becceham ix. den. Liluituna.
Trotteſcliui. ix. den. Ciſelherſte. ix. den. Cu- cap. Anfridi.
dena. ix. den. Æiſcherſte ix. den. * Ailesford. Cuſintu-
ix. den. * Berlingis. ix. den. Meallingis. ix. na.
den. Codeham. ix. den. Reierſce ix. den. Pædlef-
Offeham. ix. den. Dictuna. ix. den. Huntin- wrtha.
tune. ix. den. Netleſteda. ix. den. Burcham
ix. den. Wldeham ix. den. * Sancta Margarita Heſcin-
ix. den. Cættham ix. den. Sanctus Clemens dena.
ix. den. Cucleſtena ix. den. Hallingis ix. den.
Snodilande ix. den. * Wroteham ix. den. Mea- Stanteda.
peham ix. den. Penneſherſt ix. den. Ehteham
ix. den. Eadintuna. ix. den. Liſna ix. den.
Leueſeham ix. den. Erde vel Earhethe ix. d. L Sol: 221.
Wilmentuna ix. den. * Lullingeſtuna ix. den. vel Lullingeſtan.
Le ix. den. Mæruurtha ix. den. Weſterham.
ix. den. Watlande. ix. den. Ciuilinga ix. den.
Æinesford ix. den. Cimiſinga ix. den. # Wi- # Sela
cham ix. den. Bradeſteda ix. den. Færninge-
ham. ix. den. Hæſelholte ix. den. Readlega
ix. den. Æiſce ix. den. Herdei ix. den. Sun- Herclei
dererſce. ix. den. Mapeldreskampe. ix. den.
Heure. ix. den. Scorham ix. den. Hludeſdune.
ix. den. Otteford ix. den. Rokeſle ix. den.
Leleburna ix. den. Culinga ix. den. Iuelda
ix. den. Cidingſtane ix. den. Terſtana ix. den.
Æilentune ix. den. * Freondesbyri ix. den. Strodes.

Lilecirce

Æſlinge-ham. Lilecirce IX. den. Heahham IX. den. Cobbe-
Thorn-dun. ham IX. den. * Scorene IX. den. Halgeſto IX.
Mereſ-tune. den. Hnutſtede IX. den. Sancta Wereburh de
Hou IX. den. Dereuuoldes treow IX. den. Ord-
mæres circe de Hou IX. den. Dodes circe IX.
den. Deremannes circe de Hou IX. den.
Weſtclive. * Cliue IX. den. Falkenham IX. den. Denituna
IX. den. Meletuna IX. den. Graveſænde IX.
den. Eadelmesbrege IX. den. Stokes IX. den.
* cap. Fe-arnberga. Grean IX. den. * Cilesfeld IX. den. Celca IX.
den. Northcræi. IX. den. . . . . Rodulfes
cræi. IX. den. Foteſcræi IX. den. Norðfleo-
otes IX. den. Suðfleotes IX. den. Bixle IX. den.
Grete-nerſce. * Suaneskampe. IX. den. Halteſteda IX. den.
Helle. * Derente IX. den. Derteford IX. den. Suð-
derente IX. den. Suðtuna IX. den. Stanes IX.
den. Orpintuna IX. den. Hortune IX. den.
Chite-broc. Plumſtede IX. den. Bromlega IX. den. Ælthe-
Comba. ham IX. den. Wicham IX. den. * Cerlentune
Grenic. IX. den. * Greneuuic IX. den. Weſt Grene-
Lidiſinga. uuic IX. den. Wleuuic IX. den. * Gillingeham IX.
Sanctus Leonar-dus. den. Bearmlinges IX. den. . . . . IX. den.
Seouenaca IX. den. * Meallingetes. IX. den.

R. I. De capellis.

Bitteberga reddit ſex denarios. Chitebroc. VI.
den. Comba VI. den. Strodes. VI. den. Capella
de Hou VI. den. Halgelei VI. den. Æſlingeham
VI. den. Weſt Cliue VI. den. Grenic. VI. den.
Stanſtede VI. den. Lindiſinge. VI. den. Merſc-
tuna VI. den. Lullingeſtana. VI. den.

Heſcen-

[Heſcendena. Bearmlingetes. VI. den. [Fol. 222.
Cuſintune. Beanteſteda. Craie.
Cretenerſce. Scriburna. Helle. VI. den.
Fearnberga. VI. den. Sanctus Leonardus.
Lilintuna. Sancta Maria de Caſtello.

CAP. 214.

Quid pro defunctis ſociis noſtris facere debemus. R. I.

PRO monachis eccleſiæ Chriſti Cantuariæ VII. officia plenaria, & XXX. diebus verba mea, & unus quiſque ſacerdos VII. miſſas, alii pſalmos.

Pro monachis Sancti Auguſtini Anglorum apoſtoli tria officia in conventu.

Pro ſanctimonialibus de Mellingis quantum pro monacho eccleſiæ Chriſti Cantuariæ.

Pro monachis Sancti Martini de Bello IIIª. officia in conventu ſine verba mea, & unuſquiſque frater. VII. miſſas, alii pſalmos, pauperes tres reficiantur una die.

Pro fratribus Bermundeſienſibus tria officia in conventu, unuſquiſque ſacerdos unam miſſam, alii L. pſalmos, pauperes. III. reficiantur una die.

Pro monachis Sancti Petri Ueſtmonaſterii. III. officia in conventu, unuſquiſque ſacerdos. I. miſſam, & alii L. pſalmos.

Pro

Pro monachis Sancti Johannis Coleceſtriæ. IIIª. officia in conventu, quiſque ſacerdos unam miſſam, alii L. pſalmos.

Pro monachis Sancti Eadmundi. III. officia in conventu, quiſque autem ſacerdos. VII. miſſas, alii pſalmos, pauperes tres reficientur die una, verba mea non dicatur.

Pro monachis Elienſibus quantum & pro monachis Sancti Eadmundi facimus in conventu & extra.

Pro monachis Sanctæ Trinitatis Noruuicenſis cœnobii. VII. officia plenaria, & xxxª. diebus verba mea, unus quiſque ſacerdos. VII. miſſas, alii pſalmos.

Pro monachis Sancti Albani. VII. officia plenaria, & xxxª. diebus verba mea, & unus quiſque ſacerdos tres miſſas, alii pſalterium unum.

Pro monachis de Egneſham. VII. officia in conventu, & xxxª. diebus verba mea, & unuſquiſque ſacerdos. III. miſſas, alii pſalmos.

Pro monachis Sancti Petri de Batha. IIIª. officia in conventu, & xxxª. diebus verba mea, quiſque ſacerdos. III. miſſas, alii pſalmos.

Pro monachis Sanctæ Mariæ de Malmesberia
Fol: 223. [tres miſſas in conventu, quiſque ſacerdos. III. miſſas, alii pſalmos. Pro epiſcopo autem noſtro ipſi facient VII. officia in conventu, & xxxª. diebus verba mea, quiſque ſacerdos. III. miſſas, alii pſalmos, & nos itidem pro Abbate ipſorum.

Pro

Pro fratribus eccleſiæ Sancti Petri Gloacenſis. VII. plenaria officia in conventu, & XXX^a. diebus verba mea, quiſque ſacerdos. III. miſſas, alii pſalmos.

Fratribus Roſenſis eccleſiæ debent Wincelcumbenſes unuſquiſque privatam unam miſſam, in conventu vero tria officia plenaria, panis & potus uno tantum die dabitur.

Pro monachis Tethochenſibus. VII. officia in conventu. Pro epiſcopo autem noſtro illi. VII. officia, & XXX^a. diebus verba mea, & nos itidem pro abbate ipſorum.

Pro monachis Wigornenſis eccleſiæ. III. plenaria officia in conventu. Et pro epiſcopo utroque & pro magiſtro priore. VII. officia plenaria in conventu, & XXX^a. diebus verba mea.

Fratribus eccleſiæ Roſenſis debent Perſorenſes VII. plena officia in conventu, & unuſquiſque frater. III. miſſas, alii pſalterium unum.

Pro monachis de Abendune. VII. officia in conventu, & XXX^a. diebus verba mea, & unus quiſque ſacerdos. III. miſſas, alii pſalterium unum.

Pro monacho Beccenſi. III. officia in conventu, & XXX^a. diebus verba mea, ſinguli tres miſſas, & alii pſalterium unum.

Pro monachis Sanctæ Trinitatis Fiſcanni. III^a. officia in conventu, quiſque frater. VII. miſſas, alii pſalmos, verba mea non dicatur.

Similiter & pro monachis Sancti Audoeni Rotomagenſis cœnobii.

Pro monachis Sancti Martini Sagii agimus. III^a. officia in conventu, cum brevis inde advenerit. Sive autem brevem habuerimus ſive non, uno quoque anno. III. officia in conventu poſt octavas Pentecoſtes.

Similiter & pro monachis Sancti Martini Troarni.

Similiter & pro monachis Sancti Petri Pratellis.

Similiter & pro monachis Sancti Taurini Ebroicenſis.

Pro monachis Milidunenſibus. III^a. officia in conventu.

R.I. CAP. 215. uſque 220.

Catalogus librorum, ubi recenſentur liber domni Lanfranci archiepiſcopi contra Beringerium in 1. vol.

Fol: 224 – 230 Item liber ejuſdem contra Felicianum.

Liber domni Anſelmi archiepiſcopi, cur deus homo, etc. & liber de Aſſeneth, cum quibuſdam aliis opuſculis in. 1. vol.

Item liber ipſius de Trinitate in 1. vol.

Item liber ipſius contra 5. hereſes, & ſermo ejuſdem de mulieri forti.

Memd. de Cap. 219.

CAP.

Cap. 220.

Domno Aſcelino Rofenſi epiſcopo, & Radulfo caſtellano & omnibus civibus Roueceſtriæ, totique hundred de Scamele, Ernulfus de Chielsfelda ſalutem. Notum vobis ſit, quod ego Ernulfus, & Agnes uxor mea, & Symon primogenitus & heres meus, & Helyas clericus, & Hugo miles filii mei, donationem, quam Ernulfus de Strodes, homo meus, Sancto Andreæ, & monachis de Roueceſtria, pro filio ſuo, in eccleſia Rofenſi ad monachatum ſuſcepto dedit, partem ſcilicet terræ ſuæ, quæ Pinindene vocatur, & terram illam quam in ſuo dominico habebat in alio loco, qui vocatur Godriceſdune, liberam ab omni ſervicio, & quietam æterno jure monachis eiſdem poſſidendam conceſſimus. Quod ſi prædictus Ernulfus, aut aliquis heredum aut ſucceſſorum ejus à ſolito, quod michi de feudo ſuo debet, ſervitio defecerit, à reliqua, quam de me tenet, terra exigetur, elemoſina autem ab omni exactione & querela & calumnia libera permaneat. Et hanc quidem conceſſionem pro ſalute animæ meæ, & uxoris, & liberorum, & patris, & matris meæ bono & devoto animo feci, & ſigno ſanctæ crucis ✠ proprioque ſignavi ſigillo. Cujus rei teſtes ſunt, Syuuardus presbyter, Symon, Hugo, Elyas filii Ernulfi, & Agnes uxor ſua; Samſon frater, deest ſcutum.

Ricardus nepos domini, Adalulfus miles, Willelmus dapifer, Ernulfus diſpenſator, Haimo Brito, Ernulfus clericus, Rainaldus ſecretarius, Ricardus de Clouilla, Elfuuinus catere, Rodbertus filius Bunde, Godefridus nepos Goiſlani, Robertus cognatus Clementis monachi, & alii multi, anno ab incarnatione Domini M.C.XL.III. hæc* etc.

Fol: 231

CAP. 221.

Fol: 232. R.I. Kanc. WARDA aſſeſſa per dominum Willelmum de Clynton. Com R.I. Huntyngton. Johannem de Cobeham & Thomam de Aldon in com. Kanc. ſuper coſteram maris anno regni Ed. tercii undecimo.

R.I. —— Videlicet apud la Yenlede in Hoo.

	Prior Roffen.	III. homines ad arma.
qu.	Philippus de Pimpe miles	II. homines ad arma.
	Thomas Malmayns	II. homines ad arma.
	Johannes de Frenyngham	II. homines ad arma.
	Stephanus de Dalham	I. hominem ad arma.
	Thomas Walram	I. hominem ad arma.
	Johannes Giffar	II. homines ad arma.
	Henricus de Greffort vel al. nomine ſuo.	I. hominem ad arma.

R.I. Hobeler s ſuper eandem Wardam.

Rogerus de Eſtcheker.
Johannes atte Forde.

* Ita convenit inter nos, & dominum Stephanum Ridel de Ves: Roberma de Ifeld, q nos habebimus dimidium frumentum, & tertiam partem Ordei & Avenæ. Ipse vero de piſis, de fabis & vaccis nil percipiet, ſed nos totum. Fol: 232.

Robertus Vyannde.
Henricus Lomer.
Robertus le Ram.
Joh Mortemere de Clyue.
Michael Sunna de Hieham. *Surman*

Summa hujus Wardæ. XII. homines ad arma. VI. hobelers. } R. I.

Vigilia Merimite ſuper coſteram maris per homines diverſorum hundredorum & villatarum in com Kanc. ſicut in antiquo tempore fieri conſuever. } R. I.

R. I. ---- videlicet ut ſequitur.

R. Vigil. Hundr. de Hoo IX. homines de vigilia facienda la Yenlede, videlicet de dicto [1] hundredi de Hoo. II. de Mallyng. I. de [Shamele. V. de Dertford. I. [Fol. 233.

R. I. ---- Vigil. de Shapeya

Juxta Feverſham debet fieri de XXXIII. homines, unde de Millton & Merſdenne. XXV. de Bottonne. III. de Faverſham. V. *Merdenne* *Bottoune*

R. I. Vigil. apud Dengemerſh per XII. unde per VII. hundr omnes.

R. I. Vigil. apud Cawle per V. homines, unde de hundr de Milton & Merſdenne. *Merdenne*

R. I. Vigil. apud Greyſton per XII. homines, unde de Whitſtapille I. de Glengate III. de Kynghamford. II. de Weſtgate. II. de Dunhamforde. II. de Brugge. II.

1. Sic.

Vigil.

R. I. Vigil. apud Elmes per VI. homines, unde de Sancto Martino. II. de Oxonie. I. de Aleſwesbregg. II. de Langeporte. I.

R. I. Vigil. apud Grodhull' [1] VI. homines, unde de Strete & Worthe. IIII. de Newcherch I. de Hamme I. de Hean. I.

R. I. Vigil. apud Sebrok per XII. homines, unde de Longbrige & Schort III. de Calehill III. de Bircholt I. de Wy. V.

R. I. Vigil. apud Stangate per VI. homines, unde de Fulſtane. IIII. de Nonyngbregh. I. de Stoutyng. I.

R. I. Warda de Shepey. videlicet apud la Swale.

R. I. — Capit. Humfrid. de Northwode II. homines ad arma.

R. I. — Conſtab. Thomas Rokeſle II. homines ad arma.
Johannes de Morſton' I. hominem ad arma.

R. I. Obelers ſuper eandem Wardam.

Laur' de Oteryden.
Bernardus Ponch.'
Johannes filius Ricardi Grauene.

R. I. { ---- Summa hujus Wardæ. v. homines ad arma.
III. Obeleres.

R. I. Warda apud Rodmere in eadem.

R. I. — Capit. Prioriſſa de Shepey III. homines ad arma.

1. Sic.

Willel-

[1] Willelmus de Middelton.
Bartholomæus de Watton.
Joh. Peyforer de Shepeye.
Summa hujus Wardæ III. homines ad arma.
III. Obeleres ſuper eandem Wardam. } R. I.

R. I. ---- Warda apud Wardene in eadem.

R. I. —Capit. Abbas de Boxle II. homines ad arma.
Margareta, quæ fuit uxor Willelmi de Ore, I. hominem ad arma.
R. I. Conſtab. Robertus Cheyne [2] I. homines ad arma.

R. I. Obeleres ſuper eandem.

Stephanus Bec Londinenſis.
Johannes Frendeſted.
Henricus Joh. erd.
Summa hujus IIII. homines ad arma, & III. oblarii. R. I.

R. I. Warda apud Moſehole in eadem.

R. I. —Capit. Prior de Ledis III. homines ad arma.
[3] Rob. de Folgſtone.
Bartholomæus Sannage.
Thomas Sannage. *Sannage*
Johannes Donkyn.
Summa hujus III. homines ad arma. [4] III. oblarii. R. I.

R. I. Warda apud Ride in eadem.

R. I. —Capit. Matilda del idle. [5] I. homines ad arma.
Domna Johanna de Boclone [6] I. homines de arma.

1. Iſti tres ſunt Oblarii. 2. Sic. 3. Quatuor iſti ſunt Oblarii. 4. Sic. 5. Sic. 6. Sic. R. I.

R. I. Obileres.

Joh. de Bladechyld.
Walterus de Wyſe.
Rogerus de Northwode.
mil. ſuper vic. in tota inſula.
Summa hujus II. homines ad arma, & IIII. oblarii.

R. I. Warda apud Greyſton.

R. I. — Capit. Stephanus de Cobham miles.
R. I. Conſtab. Willelmus de Den miles.
Johanna uxor Thomæ Feverſham II. homines ad arma.
Margareta Chaimpayne II. homines ad arma.

R. I. Hobilleres.

Arnoldus de Eſelyng.
Michael de Bromly.
Robertus atte Berton.
Johannes de Eſtur.
Hamo de Herſt.
Johannes de Sobbyng.
R. I. Summa hujus wardæ IIII. homines ad arma.
VI. obillers.

R. I. Warda apud Tenet.

Fol: 234. Abbas Sancti Auguſtini XII. homines ad arma.
Magiſtro Henr. de Shorne II. homines ad arma.

R. I. Hobileres.

Johannes Shereue.
Robertus Shereue.

Willel-

Willelmus de Manſtone.
Henricus Thome Poſyn. Hœr'
Laurencius de Sancto Nicholao.
Petrus Heyward.

Summa hujus wardæ xiiii. homines ad arma, & vi. hobilers. } R. I.

Warda inter Sandwych & ſanctam Margaretam apud Dale.

R. I. Cap. Prior eccleſiæ Chriſti Cantuar. x. homines ad arma.
Johannes Malmayns miles. ii.
Magiſter Nicholaus de Sandwych ii. homines ad arma.
Magiſter Johannes de Walmere i. hominem ad arma.
Johannes de Goſehale i. hominem ad arma.
Nicholaus filius Thomæ Sandwych i. hominem ad arma.
Thomas Chych i. hominem ad arma.
Conſtl. Johannes Sandreſt i. hominem ad arma.
Thomas filius Johannis Rethyng i. hominem ad arma.

R. I. Hobillers.

Henricus Thorton.
Ricardus Rethyng.
Johannes Soles.
Thomas de Alcote.
Thomas de Goodwinſton
Henricus Danyell
Johannes Petit.
Johannes Foulemede.
Henricus Bradelond.
Johannes Shelmyng. Shelvyng

Edū s Stabilgate.	Johannes Erde jun.
Willelmus Bertoun.	Willelmus Langle.
Ricardus Goodwyn.	Thomas Gretyng.
Ricardus filius Bernardi.	Aigell Whetaker.
Johannes Betleſhangre.	Thomas Chelnyng.

R. I. { Summa hujus Wardæ. xx. homines ad arma. xx. hobillers.

R. I. Ad huc de eadem Warda apud Walmer.

Abbas de Langdone I. hominem ad arma.
Prior Sancti Gregorii II. homines ad arma.
Prior de Douor III. homines ad arma.
Abbas Sanctæ Radagundæ III. homines ad arma.
Magiſter domus dei Douor II. homines ad arma.
Abbas de Feverſham II. homines ad arma.

R. I. Hobillers.

Johannes Peny.
Johannes Polre.
Willelmus Whitefeld.
Johannes filius Johannis Chuth.
Johannes Perotte.
Robertus Greneſtede.
Jacobus Kyngeſſnode.
Eudo Shyllyinghelde.

Pro-

Profeſſionum antiquorum

ANGLIÆ EPISCOPORUM

Formulæ de canonica obedientia

ARCHIEPISCOPIS

Cantuarienſibus præſtanda.

E Collectaneis MSS. Viri Doctiſſimi

THOMÆ SMITHI, S. T. P.

Penes Editorem, Vol. LXXVI. p. 19.





Profeſſionum antiquorum Angliæ Epiſcoporum formulæ de canonica obedientia Archiepiſcopis Cantuarienſibus præſtanda.

IN nomine Altithroni conditoris Regis æterni. Ego Hereuuinus, humilis Criſti famulus, licet indignus, ad Epiſcopalem Licifeldenſis eccleſiæ ſedem electus ad regendam eam [1] deoqui ſervandam, ſuppliciter confiteor, cum omnipotentis Dei auxilio, et quantum voluerit mihi gratia ſuperna ſapientiam revelare, & vitam commodare in hoc ſeculo, quod ego ſanctæ Salvatoris mundi Dorobernenſi eccleſiæ, et venerando Patri Uulfredo archiepiſcopo, ejuſque ſucceſſoribus, quem ſuperna providet gratia & nobis prædeſtinat in [2] patriem, devota et fideli mente ſemper deſervire et obedire deſidero,

1. F. *deoque.* 2. F. *patrem.*

ſtabi-

ſtabilemque me eſſe, permanentem, ſine aliqua diſſimulatione et diſceptatione, omnibus diebus, quamdiu ſpiritus eſt in n̄aribus meis, et vita comes fuerit, nunquam me declinare ad dexteram neque ad ſiniſtram ab illa ſede ſancta Dorobernenſis eccleſiæ, quæ caput eſt totius gentis [1] Angliorum, ſed ſine aliquo ſcrupulo diabolicæ fraudis, et humili devotione, et ſincera mente illi præfato Patri Uulfredo archiepiſcopo, et ſucceſſoribus ejus, quem divina gratia ad illam ſanctam ſedem prædeſtinat epiſcopum, deſervire, et obedire omnibus viribus meis, Deo omnipotenti confiteor, et illam ſanctam apoſtolicam fidem, quam Patres noſtri divina ſimul et humana, ſicut prædeceſſores mei ipſi ſanctæ ſedi eccleſiæ Criſti ſubjuncti ſunt, ſemper ſervare me velle humiliter per omnia fateor. Et quod illi hîc et ibi juſte plebi Dei prædicaverunt et cuſtodiendo inpleverunt, hoc prædicare et obſervare non ceſſo favente & volente pio Domino Salvatore noſtro Jeſu Criſto. Hanc ſcriptam paginam ego Hereuuinus mea propria manu cum vexillo Sanctæ Crucis Criſti ſubſcribo et confirmo.

Legoraciſ

Profeſſio Rethuni Legoracenſis Epiſcopi.

CUM enim inviſibilis Deus Creator omnium, pro ſua pietate et pro maxima neceſſitate humani generis, mundo per carnem viſibilis

1. Sic.

viſibilis apparuit, atque Sanctam Catholicam Eccleſiam ſacro ſuo ſanguine comparavit, eamque per Sanctos Apoſtolos electoſque Doctores rectam in eum docuit fidem habere; poſtea mos ſanctæ eccleſiæ inolevit, ut, quando alicujus provinciæ [1] epiſcopis aut de ſeculo migraret, aut alia qualicunque conditione Deus voluiſſet, ut, eo vivente, ad illam Parochiam novus inſtitueretur epiſcopus, libellum ſuæ confeſſionis ſuæque fidei atque ejus obedientiæ ſinceriter ſuo metropolitano debuiſſet offerre: qua propter ego Hrethuinus, licet indignus, ad Epiſcopalem Legoracenſis Eccleſiæ ſedem electus, humiliter coram omnibus Sanctis profiteor Sanctam & adorandam Trinitatem veramque unitatem, atque totam illam Eccleſiaſticam fidem, quam Orthodoxi et probabiles patres ſanxerunt, me vita comite credere, cuſtodire et prædicare. Necnon et ſpondeo me ipſum ſacra ſemper Canonum inſtituta, ac veneranda pontificum decreta, in quantum ſeptiformis Spiritus mihi ſcientiam contulerit, uſque ad calcem vitæ meæ ſervare, et ſemper cum paſtore Criſto pro ejus ovibus contra lupinos morſus et tirannorum incurſiones ſtare et dimicare. Tibique, venerande pater Uulfrede archiepiſcope, tuiſque ſucceſſoribus, atque tuæ metropolitanæ ſanctæ Dorobernenſi Eccleſiæ, me ſemper humili devotione obedire velle profiteor uſque ad finem

1. F. *epiſcopus.*

vitæ

vitæ meæ, ſtabilemque me eſſe permanentemque ſine aliqua diſſimulatione et diſceptatione. Tuamque adhuc paternitatis clementiam quaſi curvatis genuum poplitibus ſupplex humilis per Criſtum obſecro, ut [1] tuo ſacerdotali auctoritate meorum commiſſorum pondera, Criſto Jeſu patrocinium pietatis præſtante, deleas et indulgeas, meque ſemper ſummo patri docere, erudire et cuſtodire dignare Criſto Jeſu Domino noſtro. Ego Rethunus Presbiter et Abbas atque electus primum Cartulam hanc meæ confeſſionis, et fidei, atque humilis obedientiæ tibi Reverentiſſimo Patri Uufredo, tuiſque ſucceſſoribus me ſemper in poſterum ad Doroberniam civitatem quaſi vadem firmam humiliter me ipſum trado. Et hoc quoque mea propria manu cum vexillo Sanctæ Crucis Criſti confirmabo, et ſubſcribam. Conſervet nos in pace Criſti clementia. Amen.

Profeſſio Eadulfi Eboracenſis archiepiſcopi.

Quoad Synchroniſmū non bēnē conveniunt.

DOMINO meo vere amantiſſimo Ethelardo archiepiſcopo, Eadulfus Eboracenſis humilis [2] epiſcopis tuuſque amicos, perennem in Domino ſalutem. Solet namque ſancta Eccleſia, juxta normulam paternæ traditionis, glorioſiſſimis verbi prædicatoribus, ſcilicet epiſcopis, ex hac luce migrantibus, alios iterum, Deo

1. L. *tua.* 2. L. *epiſcopus tuuſque amicus.*

auſpice,

auſpice, in regimen Criſtianæ plebis præſules promovere. Quatinus per eos interim fides ſancta [1] augeater, et verbum Dei non deficiat, ſed magis creſcat et currat, et [2] multipliceter in laudem et gloriam Domini noſtri Jeſu Criſti, ſecundum illud Pſalmiſtæ: *Pro Patribus tuis nati ſunt tibi filii.* Cujus videlicet Epiſcopi, quiſquis ille eſt, fides primum diſcutienda eſt, ſi de Domino bene ipſe ſentiat quod aliis prædicare conatur: ac ſic paulatim quæritur; ſi docibilis, ſi moribus [3] temperatur, ſi ſobrius, ſi vita caſtus, ſi humilis, ſi affabilis, ſi miſericors, ſi litteratus, ſi in lege Domini inſtructus, ſi in Scripturarum ſenſibus cautus, ſi in Dogmatibus Eccleſiaſticis exercitatus. Ad hæc tibi, amantiſſime pater, me idoneum, ut fertur, non eſſe reſpondeo: tamen quantum in me puræ fidei cognitionis eſt, tibi ocius expedire curabo. Credo Deum Patrem, et Filium, et Spiritum Sanctum, atque in Trinitate Deum plenum confirmans, et totas tres Perſonas unum Deum: incarnationem quoque Divinam non in Patre factam, neque in Spiritu Sancto, ſed in Filio tantum, ut qui erat in Divinitate Dei Patris filius, ipſe fieret in homine hominis Matris filius, Deus verus ex Patre, homo verus ex Matre; qui eſt unus Deus, Creator omnium quæ ſunt cum Patre et Spiritu Sancto, qui paſſus eſt vera carnis paſſione, et reſurrexit vera carnis reſurrectione, et

1. L. *augeatur.* 2. L. *multiplicetur.* 3. L. *temperatus.*

animæ reſumptione, in qua veniet judicare vivos ac mortuos judicio perenni. Hoc abſque ambiguitate credo, hoc laudo, hoc confiteor, et per populos prædicare deſidero. In hujus etiam ſummam profeſſionis à reverentiſſimo Ethelardo Pontifice eruditus, Pontificatus licet indignus promerui dignitatem. Cujus etiam, quanto tempore aura veſchar ætherea, juſſionibus non reluctor, ſed ſemper obedientiæ meæ humilis colla ſummitere curabo tibi, Ethelarde archiepiſcope, tuiſque ſucceſſoribus inperpetuum. Et ſi diverſi quondam diverſa [1] ſectarenter, meæ ſaltem obtemperantiæ ſervatur diligentia, unde honoris experientiam percepturus ſum, ac gloriofiſſimi quique gentis noſtræ præſules perceperunt. Nec ab re eſt, ſi ad epiſcopalem beati Auguſtini ſedem, cui pius præſidet Ethelardus archiepiſcopus, non ego tantum, ſed et omnis mecum præſules proſpiciant ad Doroberniam civitatem, unde nobis omnibus eccleſiaſticæ dignitatis ordo, Beato Gregorio dirigente, miniſtratur. Sed te precor, amantiſſime pater, ut quem ſolita pietate rudimentis fidei imbuiſti, tua paterna benedictione non deſeras: ut quos affectuoſa junxit familiaritas, beata remuneratio non ſeparet ſempiternos. Hanc præſcriptam paginam ego Eadulfus epiſcopus mea propria manu cum vexillo Sanctæ Crucis Criſti confirmabo et ſubſcribo. Opto bene valeas, pa-

1. L *ſectarentur.*

ter

ter beatiſſime, ſemper. Plurimis annis incolumitatem veſtram gratulabundus audire merear.

Profeſſio Deneberti Wicciorum epiſcopi.

PIISSIMO proſatori, atque in didaſculatus ſullimiſſimo Ordine amantiſſimo, Ethelardo Archiepiſcopo, Ego Denebertus, electus ſervunculus ſervorum Dei, perennem in Domino ſoſpitatis ſalutem. Scio [1] enem vere, quod me, tam indignum, Eccleſiæ, quæ eſt in provincia Huvicciorum, cum epiſcopatus officio præeſſe juſſiſti, quia michimet ipſe concius ſum, quod neque ſecularium rerum ſcientia promptus ſim nec divinis. Quod his omnibus majus eſt, ſpiritalibuſque ornamentis niſi paucis tantumodo inſtructus ſum, ut tanti honoris prærogativa extollar. Sed quia peritorum eſſe ſolet Dei domeſticorum, ut excellentia tuæ ſagacitatis novit, bene divertendi ab iis quæ ſunt male acta, et [2] aſſuetos faciendi quæ ſunt perfectorum inſtrumentis propalata: qua de re, omiſſis retroactis piaculorum retinaculis, quæ quantæ vel qualeſcunque receſſerunt perlongum eſt intendere modo, nunc autem cum prædeſtinantis Dei auxilio, et tuæ vere ſanctæ juſſionis fulcimine, cum omni humilitatis ſumiſſione tantum culmen præſulatus accipiam, atque obnixe geniculans obſecro paternitatis tuæ almitatem, uti

1. Sic. 2. Hunc plane in modum hæc concipiuntur in MS. noſtro.

me ſigno, vel [1] indigno diſcipilo utillimæ opitulationis ſolacium, tam in rebus fugacibus ſaluberimæ quam etiam in ſullimiſſimis divinorum dogmatum, cum tua divinitus conceſſa poteſtate impendere digneris. Ego autem, juxta ritum ſacri noſtri Canonis, et ſecundum eccleſiaſticam regulam, quemadmodum jurium poſſibilitas permittit, omnem obedientiæ famulatum cum intima cordis devotione, una cum omnibus qui mecum ſunt in Domino, tuis piis præceptis exhibiturum eſſe veridico fine tenus profiteor ore; inſuper et Orthodoxam, Catholicam, Apoſtolicamque fidem, ſicut didici, paucis exponam verbis, quia ſcriptum eſt: Quicunque vult ſalvus eſſe, ante omnia opus eſt illi ut teneat Catholicam fidem. Fides autem Catholica hæc eſt: ut unum Deum in Trinitate, et Trinitatem in unitate veneremur. Neque confundentes perſonas, neque ſubſtantiam ſeparantes. Alia enim eſt Perſona Patris, alia Filii, alia [2] Spiritu Sancti. Sed Patris et Filii et Spiritus Sancti una eſt Divinitas, æqualis gloria, coæterna Majeſtas. Pater à nullo eſt factus, nec creatus, nec genitus. Filius [3] et Patre ſolo eſt: non factus, nec creatus, ſed genitus. [4] Spiritu Sanctus à Patre et Filio: non factus, nec creatus, nec genitus, ſed procedens. In hac Trinitate nichil prius aut poſterius: nichil majus aut minus, ſed totæ tres perſonæ coæternæ ſibi ſunt et coæ-

1. Sic. 2. Sic. 3. L. *à Patre.* 4. Sic.

quales.

quales. Ita ut per omnia, ſicut ſupra dictum eſt, et Trinitas in Unitate, & Unitas in Trinitate veneranda ſit. Suſcipio etiam decreta Pontificum, et ſex Synodos Catholicas antiquorum heroicorum virorum, et præfixam ab eis regulam ſincera devotione conſervo. Hæc eſt fides noſtra, Evangelicis et Apoſtolicis traditionibus atque auctoritate firmata, et omnium, quæ in hoc mundo ſunt, Catholicarum Eccleſiarum ſocietate fundata. In qua nos per gratiam Dei omnipotentis permanere uſque ad finem vitæ hujus confidimus et ſperamus. Amen. Trinitas [1] inſeperabilis unaque Deitas ac ſempiterna Societas vos ab æthrali arce protegens,potentiæ fine tenus orantes pro nobis feliciter defendat. Necnon etiam, pater beatiſſime, almitati tuæ Sanctitatis veridica profeſſione confiteor Dorobernenſi eccleſiæ ſtabile Obedientiæ meæ præceptum præbere, votorum meorum ſine ulla ambiguitate, uſque ad calcem vitæ meæ perſeverando ad illam prædictam ſedem tibi, Ethèlarde archiepiſcope, tuiſque ſucceſſoribus perenni titulo crucis Criſti firmando roborabi. Bene valete.

Profeſſio Uulfardi Herefordenſis epiſcopi.

IN nomine Dei ſummi fateor tibi in primis,o Ethelarde ſumme Sacerdos, ego [2] Uulfardus, gratia

1. Sic. 2. Sic.

gratia Dei humilis Herefordenſis eccleſiæ epiſcopus, quod abſque omni ambiguitate credo in primum, in noviſſimum Deum unum ac verum, trinum Perſonis, unum Subſiſtentia, qui eſt Pater et Filius et [1] Spiritu Sanctis. Deus unus, incomprehenſibilis, inæſtimabilis, ineffabilis, inviſibilis, quia quod eſt et quod erit hoc ſemper fuit, qui ſemper eſt, quia in Deo iteratio non eſt, ſed ſemper Trinitas ſimilis in æternum perfectio eſt. Sicut ipſe de ſe teſtatur dicens: *Audi Iſrael, Dominus Deus tuus unus eſt, cui Cœlum ſedes eſt, et terra ſcabellum pedum ejus.* In hac profeſſione fidei ſacerdotale officium ejus, de quo loquimur, dono percipio, et hanc ſemper obtemperantiæ ſemitam ad Metropolitanam Dorobernenſis eccleſiæ ſedem vita comite ſubſequi ſatago, ſine aliqua diſſimulatione et ambiguitate tibi, Ethelarde archiepiſcope, tuiſque ſucceſſoribus ſignaculo Sanctæ crucis Criſti firmando roboravi. Hanc Patres ſecuti ſunt, hanc filios ingredi et obſervare neceſſe eſt.

Profeſſio Sciraburnenſis epiſcopi.

ATHELARDO archiepiſcopo confeſſio fidei breviter dicenda, ſed tamen firmiter tenenda. *Eſt enim fides ſperandarum rerum argumentum, non apparentum*, ut Apoſtolus ait. Habeo namque unam Trinitatis Majeſtatem in Anima mea conditam, ut Job de reſurrectione.

1. Sic.

Eſt

Eſt enim hæc ſpes mea in ſinu meo compoſita. Diffidebam enim aliquid de majore gradu quem accipere cogor, recordans Apoſtolum Paulum dixiſſe: *Qui Epiſcopatum deſiderat, bonum opus deſiderat.* Sed et hoc pietatis veſtræ præcordiis latere non patiar, quia hujus regiminis faſtigium non ſpontanea voluntate, ſed plurimorum Sciraburnenſis eccleſiæ famulorum precibus, necnon Principum juſſionibus coactus aſcendi, non illo decreto, quo nos aut Rex aut Principes noſtri beneficiis ſuis ad hoc invitent, ſed cotidie, quod pejus eſt, miſeriarum damnis eccleſiaſticos viros affligi cernimus. Non enim deſiderium habui hujus miniſterii laborem intrandi, quia prius cœnobialis vitæ congregationem circumplexi, et omnem ſecularem vel ſpiritualem ſufficientiam in illa converſatione tenui, ſecundum Apoſtoli dictum: *ſi habemus victum et veſtimentum, in his contenti* [1] *ſumus.* Et maxime, quia meipſum coram Deo et hominibus nimium peccatorem novi, & indignum tam magni honoris etiam nomen accipere, ut quidam Sapientum ait: *Magnus quidem honor, ſed grandis labor.* Et Sanctus Gregorius Pater noſter in Deo: *Difficile poſſum alios ad* [2] *litos perfectionis deducere, qui adhuc in delictorum fluctibus verſor.* Hoc ſaltem de nobis ultimis et pene peſſimis dicendum eſt, quod Sanctitatis vir de ſemetipſo proferebat. Et alibi: *Quis ergo regnum, quis opes, quis gloriam*

1. Sic. 2. Sic.

quærit

quærit innoxie, ſi et illi extiterunt noxia, qui [1] *eos habuit non quæſita?* Iccirco his ſententiis admonitus excellentiæ veſtræ almitatem humillima prece depoſco, cum veſtris obtutibus [2] præſentabimus, ſi hoc vobis placet, ut gradum nobis imponatis, veſtris orationibus adjuvemur, et divinis aſtipulationibus ſuſtentemur: et nos cum omni humilitate promptam obedientiam vobis et verbis confitebimur, et actibus ſubſequemur, favendo, fulciendo, firmando Archiprimatum pontificalis apicis metropolitanæ Dorobernenſis eccleſiæ inviolabili fide ſectando, laborando, certando, quam diu vita comes fuerit, in omnibus ubique viribus meis, ut clemens omnipotens indultor adjuvet ſtatum Regni veſtri proſperis ſucceſſibus. Teſtem invoco Deum, in omnibus me ſine fine manſurum, abſque ulla ambiguitate, uſque ad calcem vitæ meæ perſeverando ad illam prædictam ſedem tibi, Ethelarde archiepiſcope, tuiſque ſucceſſoribus, perenni titulo Crucis Criſti firmando roboravi.

Profeſſio Tifredi Epiſcopi. Dunwich

DOMINO meo vere amantiſſimo Ethelardo Archiepiſcopo Tidfredus tuus in Criſto famulus. Scio, beatiſſime, quicunque ſacrum ordinem non tam meritorum præſumptione, quam commiſſæ plebis ſalute recipere

1. L. *ea*. 2. *Præſentabimur* al.

cogitat,

cogitat, primum neceſſe habet per ſe Catholicæ fidei experientiam innoteſcere, quatinus fundamentum ſummæ religionis eo perfectius promoveatur, quo initia illius à vero opifice Criſto ſumant exordium. Ergo, ſicut univerſalis docet Eccleſia, Pater et Filius et [1] Spiritu Sanctus una Deitas, et coæternalis mihi prædicanda eſt, ſingularemque in Trinitate perſonam, unum Deum fore fatendum. Non quod triplex ſit in illa Trinitate Deorum [2] numeris, ſed quod in tribus Perſonis Patrem et Filium nuncupamus et Spiritum Sanctum unam in divinitate eſſentiam et inſeparabilis æternitatis gloriam, prædicamus Criſtum quoque omnipotentis Dei Filium in carne natum, baptizatum, et pro nobis paſſum, et ſepultum, et die tertia reſurgentem; in Cœlos quoque viſualiter aſcendentem, iterumque judicare ſeculum per ignem venturum; remiſſionem peccatorum; carnis reſurrectionem, et vitam æternam ſine ambiguitate ſperamus. Ita quoque epiſcopalis ſedis Doroborniæ civitatis fateor, beatiſſime Pater, in omnibus ubique auctoritatis imperio coram Deo et Criſto Jeſu humiliter Catholicæ fidei cultor exiſtere, protegendo, roborando, obediendoque pariter cum omni devotione, et pura cordis diligentia, ad illam prædictam ſedem omnibus diebus vitæ meæ perdurare in ævum. Ego Tidfredus mea propria [3] mea cum vexillo Sanctæ

1. Sic. 2. L. *numerus.* 3. L. *manu.*

Crucis Chriſti confirmando [1] roboravo et ſubſcribam.

Profeſſio Bermodi Rofenſis epiſcopi.

QUOSCUNQUE ad percipiendum Sacerdotii apicem gratia Domini Dei noſtri Jeſu Chriſti per ora ſuorum fidelium vocat, hos nimirum Sanctæ eccleſiæ ritus per aſſidua ortatur exempla et docet, quatinus [ei], qui inter provinciales Epiſcopos primatum habere ex conceſſa deſuper auctoritate [2] conſpiciter, libellos fidei ſuæ pariter et obedientiæ ſinceriter offerant. Scilicet, ut tanto promptius alacriuſque ſubjectis benedictionem, favente Spiritu Sancto, prælatus impendat, quanto ſecurior certiorque redditus fuerit de recta credulitate et religioſa vita ipſorum. Et ut eo cautius diligentiuſque dignitatem propriam jam ordinati ſervare ſtudeant, quo ſe prius quam [3] ordinarenter ea quæ æquitati congruebant [4] firmis promiſiſſe cognoſcunt et norunt. Quapropter ego Bermod, ad ſuſcipiendam ac diſpenſandam eccleſiam [5] Rofenſis, electus ab Ethelardo Archiepiſcopo, & à ſervis Domini in Cantia conſtitutis, profiteor me coram [6] Sanctam et colenda atque adoranda Trinitate illam fidem ſine intermiſſione tenere, prædicare, defendere, quam Orthodoxi et probabiles Patres ſalubriter ab univerſis Criſtianis tenendam, confitendam, de-

1. Sic. 2. L. *conſpicitur*. 3. L. *ordinarentur*. 4. Sic. 5. Sic. 6. Sic.

fenden-

ſendendamque divinitus edocti ſanxerunt. Necnon et ſpondeo memet ſecundum [1] Sacram Canonum inſtituta, ac veneranda Pontificum Apoſtolicæ ſedis decreta, in quantum Dominus ſcientiam et poſſibilitatem contulerit, vigilanter victurum, ordinationeſque legitimas [2] vitæ comite celebraturum. Sed et tibi, Reverentiſſime et Sanctiſſime Archiepiſcope Ethelarde, capiti meo honorem debitum atque parentiam devotam in cunctis, quæ, exigente quavis neceſſitate eccleſiaſtica, juſſeris, exhibiturum humiliter, nichilque adverſitatis ſeu læſionis contra beatitudinem tuam, aut contra orthodoxam eccleſiam, quam rite gubernas, vel ipſum, qui eam poſt tuum deceſſum recturus eſt, aliquando in quocunque negotio ſuadente prava verſutia peracturum, ſed, ut condecet, fidem firmam, caritatem non fictam, amicitiam puram, obtemperantiam [3] veram —— Ergo ſanctimoniam veſtram uſque ad calcem vitæ meæ conſervans omne ſubſidium, quod vobis inpertire potuero, [4] præſtiaturum libenter. Quod ſi forte quippiam de pollicitationibus iſtis, quæ ultronea voluntate hîc ſcripſi, cæca ignorantia vel pertinatia ſeducente fuero, quod abſit, tranſgreſſus, tota id mente et virtute, juxta veſtræ poteſtatis cenſuram, corrigere nitar, dummodo non ceſſes Doctor et Auxiliator meæ mediocritatis exiſtere, quatinus venera-

1. Sic. 2. L. *vita.* 3. Sic. 4. Sic.

bilem gradum, quem, largiente Domino, per impoſitionem manus tuæ nunc percipere debeo, irreprehenſibiliter valeam cuſtodire, et talentum Sacerdotalis Officii coram Criſto, quando cum ſervis ſuis de donis pridem collatis rationem ponere cœperit, cum lucro acceptabili præſentare. Quod ſi aliquando, quod nullatenus ſuſpicor fore, hanc ipſam ſatisfactionem neglexero, vel tarde vero agere, et ad defenſionem perpetrati exceſſus indignis quibuſlibet excuſationibus et adjutoriis ſecularibus uti præſumpſero, tunc canonica ultione diſtricte percellar. Ego Bermodus electus hanc paginam tibi, Ethelarde, tuiſque ſucceſſoribus veluti vadem fidelem ad Doroberniam civitatem mea propria manu cum ſigno ſanctæ Crucis Criſti confirmando ſubſcribo.

Profeſſio Ethelnodi Lundonienſis epiſcopi.

IN nomine altithroni conditoris æterni, ego Ethelnodus electus Lundoniæ humilis Criſti famulus ſuppliciter profiteor, quia cum omnipotentis Dei auxilio, cujus conſilium ſtat, et omnis voluntas fiet, quia libenter, quam diu erit halitus in me, et ſpiritus in naribus meis, Sanctæ eccleſiæ Salvatoris Mundi tibi, Uulfrede archiepiſcope, tuiſque Succeſſoribus, quem ſuperna prævidet gratia et nobis prædeſtinat in patrem, devota et fideli mente deſervire et obedire

obedire deſidero, et illam Sanctam et Apoſtolicam fidem, quam Patres noſtri digne ſervaverunt, cum omni humilitate et obedientia divina ſimul et humana, ſicut prædeceſſores mei ipſi Sanctæ ſedi eccleſiæ Criſti ſubjuncti ſunt, ſemper ſervare me velle humiliter per omnia fateor. Et quod illi hîc et ibi juſte plebi Dei prædicaverunt & cuſtodiendo impleverunt, hoc prædicare et obſervare non ceſſo, favente et volente pio Domino Salvatore noſtro Jeſu Criſto, et obtemperantiæ ſemitam ad metropolitanam Dorobernenſis eccleſiæ ſedem vita comite uſque ad finem vitæ meæ, cum auxilio Dei cuſtodiam conſervans, tibique triumphali tropheo Crucis Criſti Reverentiſſimo præſuli Uulfredo Sponſionum mearum manu propria perpetualiter [1] finxera feci.

Profeſſio Wigtheuui Wentani epiſcopi.

IN nomine Dei ſumni, et Domini noſtri Jeſu Criſti, ego Uuigtheguus, humilis licet indignus [2] ad Epiſcopalem ſedem Uuentanæ civitatis, inprimis profiteor tibi, Reverentiſſime pater Uulfrede Archiepiſcope, quod abſque ambiguitate credo in Deum Patrem et Filium et Spiritum Sanctum, Filium natum ac paſſum pro humani generis redemptione et ſalute. Cujus poteſtas et imperium erat ante ſeculum, et

1. Sic. 2. Sic.

regni

regni ejus non erit finis. Et illam rectam et orthodoxam fidem, quam priores Patres noſtri devote ſervaverunt, cum omni humilitate et ſincera devotione, ſic ut prædeceſſores mei ipſi Sanctæ ſedi Dorobernenſis eccleſiæ ſubjuncti ſunt, ſemper ſervare me velle humiliter fateor. Necnon et tibi, pater beatiſſime Uulfrede Archiepiſcope, tuiſque ſucceſſoribus veridica profeſſione profiteor ſtabile obedientiæ præbere præceptum votorum meorum, ſine ullo ſcrupulo falſæ cogitationis, uſque ad terminum vitæ meæ. Ego Uuigtheguus mea propria manu perenni ſignaculo ſanctæ Crucis Criſti firmando roboravi.

Profeſſio Eadulfi.

IN nomine altithroni pii Salvatoris mundi. Ego Eadulfus, electus Criſti famulus, humiliter confiteor, quia, cum omnipotentis Dei miſericordia, cujus conſilium ſtat et omnis voluntas fiet, ſemper quam diu erit halitus in me, et ſpiritus in naribus meis, Sanctæ eccleſiæ Criſti, et tibi, Uulfrede gratia Dei archiepiſcope, tuiſque ſucceſſoribus, quem ſuperna prævidens pietas prædeſtinavit in Patrem, necnon devota et fideli mente, et pura cordis ſtabilitate, ſemper deſervire et obedire nitor, et illam ſanctam et Apoſtolicam fidem, quam prædeceſſores noſtri digne ſervaverunt, cum omni humilitate et obe-

obedientia divina simul et humana, sicut Patres mei ipsi Sanctæ sedi Dorobernensis ecclesiæ [1] subvincti sunt, semper custodire me velle humiliter per omnia confiteor. Et quod illi ubique plebi Dei juste prædicaverunt et prædicando servaverunt, hoc prædicare et custodire non cesso, favente et volente Domino Salvatore nostro Jesu Christo. Ego Eadulfus hanc cartulam confessionis nostræ mea propria manu pereni titulo signo sanctæ Crucis Christi firmando subscribo.

Elmham. 673.

Professio Hunferdi Helmeanensis episcopi.

CUM enim omnipotens et misericors Deus, pro [2] suo pietate et misericordia, et pro maxima necessitate humani generis, mundo per carnem visibilis apparere dignatus est, atque sanctam Catholicam ecclesiam sacro suo sanguine adquisivit, eamque per suos prædicatores electosque Doctores orthodoxam in eum docuit fidem habere, postea mos inolevit, ut, quotienscumque alicujus Provinciæ Episcopum de hoc seculo ad Dei judicium pervenire contigerit, atque alium pro eo quem divina providentia prædestinat ad illam sedem ordinare, in primis necesse est, ut libellum obedientiæ suæ sincera mente & secura offerat. Scilicet, ut tanto promptius alacriusque subjectis benedictionem, favente Spiritu Sancto, prælatus impendat, quanto securior certiorque redditus fuerit de recta cre-

1. Sic. 2. Sic.

credulitate et religioſa vita, ut eo cautius diligentiuſque dignitatem propriam jam ordinatus ſtudeat, quo ſe prius quam ordinaretur ea, quæ æquitati congruunt, firmiter recognoſcere et noſcere reperitur. Qua propter ego Hunferdus, ad ſuſcipiendam ac diſpenſandam [1] Helmanienſis eccleſiam electus atque conſtitutus, profiteor me coram ſancta et colenda atque adoranda Trinitate illam fidem ſine intermiſſione tenere, prædicare, defendere, quam probabiles Patres ſalubriter ab univerſis Criſtianis tenendam, confitendam, defendendamque divinitus edocti ſanxerunt. Sed et tibi, Reverentiſſime et amantiſſime Uulfrede archiepiſcope, tuiſque ſucceſſoribus ad illam primitivam et honorabilem ſedem Doroberniæ civitatis, cum omni humilitate et obedientia divina ſimul et humana, quanto tempore michi voluerit Deus vitam comodare in iſto ſeculo, totis viribus meis deſervire et obedire ſatago. Ego Hunferdus electus hanc paginam tibi, Uulfrede archiepiſcope, tuiſque ſucceſſoribus, veluti vadem fidelem ad Doroberniam civitatem mea propria manu cum ſigno ſanctæ Crucis Criſti confirmando ſubſcribo.

Profeſſio Tunberti Licifeldenſis epiſcopi.

IN nomine altithroni pii Salvatoris mundi. Cum enim omnipotens et miſericors Deus, pro ſua divina pietate gratiaque ſuperna diſpen-

1. Sic.

ſante,

ſante, ac pro maxima humani generis neceſſitate, periclitanti mundo per carnis materiam viſibilis apparens, ſanctam primitivam Catholicam eccleſiam ſacri ſui ſanguinis effuſione ſibi in ſponſam conjunxerat, quamque per ſuos ſanctos Doctores electoſque prædicatores Orthodoxam in eum docuit fidem habere, Sanctæ Trinitatis Sacramentum ſervare & prædicare, poſtea apud Eccleſiaſticos gradus mos inolevit, ut, quotienſcumque alicujus Provinciæ præſulem ex hoc labenti ſeculo ad Dei Judicium pervenire contigerit, [1] alium pro eo quem ſuperna clementia providere ac prædeſtinare ad illam Epiſcopalem ſedem voluerit, in primis neceſſe eſt, ut ſuæ profeſſionis obedientiæque libellum ſincera devotaque mente puraque conſcientia confirmet & offerat. Propterea ego Tunbertus, humilis Epiſcopus licet indignus ad Epiſcopalem ſedem Licifeldenſis Eccleſiæ ordinatus, cum omni humilitate confiteor, quia, cum omnipotentis Dei auxilio, cujus conſilium voluntaſque ejus firma, et incommutabilis æternaliter permanet, ſemper amabiliter ac rationabiliter, quam diu erit halitus in me et Spiritus in naribus meis, Sanctæ eccleſiæ Criſti Doroberniæ civitatis, et tibi, Celnothe archiepiſcope, tuiſque ſucceſſoribus, quem ſuperna majeſtas cum divina auctoritate prædeſtinavit in regimen, fideli mente et pura cordis ſtabilitate, totiſque viribus meis ſemper deſervire et obedire omnibus

1. Sic.

bus diebus vitæ meæ curabo, atque illam ſanctam & apoſtolicam fidem, quam prædeceſſores mei digne ſervaverunt, cum omni humilitate et obedientia divina ſimul et humana, ſicut et patres mei ipſi ſanctæ ſedi Dorobernenſis eccleſiæ ſubjuncti ſunt, ſemper cuſtodire me per omnia confiteor. Et quod illi ubique plebi Dei juſte prædicaverunt et prædicando ſervaverunt, hoc prædicare et cuſtodire non ceſſo, favente et [1] volunte miſeratore Domino Salvatore noſtro Jeſu Criſto.

Profeſſio Deruulfi Lundonienſis Epiſcopi.

QUOTIENSCUNQUE evenerit, quod ſuperna clementia unum de patribus poſt præfinitum tempus ſuſcepti regiminis ad ſuam præſentiam revocare voluerit, alterumque pro eo ad eandem paſtoralis curæ auctoritatem præordinare et eligere providerit, juxta illud, quod in Pſalmis dictum eſt, *pro patribus tuis nati ſunt tibi filii,* et ne eccleſiaſtica congregatio ovilis Criſti in aliquo titubaverit per deſtituta officia defuncti præſulis; qua propter ego Deruulfus, licet indignus, ad epiſcopalem ſedem nominatus et electus Lundonienſis eccleſiæ, gubernaculaque Pontificatus prænominatæ eccleſiæ, cum omnipotentis Dei auxilio, per miniſterium venerandi Patris Celnothi archiepiſcopi ſuſcipi-

1. L. *volente.*

ens,

ens, in primis cartulam meæ confeſſionis et deſponſionis componens atque ſubſcribens, ſecundum normulam præcedentium patrum, ego confiteor Deum Patrem omnipotentem ante omne ſeculum conſiſtentem, et in ſua divina poteſtate omnem creaturam creantem ac regentem, et Filium unigenitum ex Patre venientemque in mundum, ſicut per ora [1] Patriarchiarum et Prophetarum promiſſum eſt, et Spiritum Sanctum procedentem ex Patre et Filio, eundemque Filium Dei pro ſalute mundi paſſum ac ſepultum tertiaque die incorruptibili corpore reſurrexiſſe, et in Cœlum aſcendentem in dexteraque Dei patris ſedentem, ſic etiam contra inimicos Criſtianæ fidei viſibiles ſive inviſibiles dimicare, et eccleſiam Dei defendere, omnibus viribus meis confiteor. Tibique, dilectiſſime Pater Celnothe archiepiſcope, tuiſque ſucceſſoribus, & illi eccleſiæ Salvatoris Dei quæ ſita eſt in Dorobernia civitate, in quantum michi ſeptiformis Spiritus gratia intellectum et ſcientiam contulerit, cum omni humilitate ſervire et obedire confiteor, ſine diſſimulatione Diabolicæ fraudis, omnibus diebus vitæ meæ tibi tuæque eccleſiæ ſubjectum eſſe. Profiteor illud obſervare, quod ſervaverunt prædeceſſores mei, qui in tramite rectæ converſationis perſtiterunt, et obedientiam ſuam ac promiſſionem bene et juſte ſervaverunt, hoc ipſum facere uſque ad calcem vitæ meæ, Domino Deo favente,

1. Sic.

favente, non ceſſo, præſtante et donante Jeſu Criſto Salvatore noſtro. Hanc ſcriptam paginam ego Deruulfus mea propria manu cum vexillo Sanctæ Crucis Criſti ſubſcribo et confirmo.

Dunwich, East Anglia

Profeſſio Etheluualdi Dou̅uucienſis Epiſcopi.

PRIMUM tibi, Celnothe pater beatiſſime, ego Etheluualdus, humilis Criſti famulus ad hoc percipiendum officium Dounuuciæ civitatis, fidem meam Catholicam fateor. Credo Deum Patrem, credo verbum Patris, id eſt, Filium non Patri inferiorem nec ſuperiorem, ſed in æternitate Divinitatis coæqualem, conſubſtantialem, Sanctum quoque Spiritum ex Patre et Filio procedentem, et in unitatis gloria ac divinitatis omnipotentia et Majeſtate coeſſentialem, et quem tota per orbem Eccleſia et trinum diſcernit in Perſonis, & unum confitetur in perfectione Deitatis. Hoc fateor, et hoc omnimodo credo, et ævo tenus exerceo. Innoteſco, quod quicquid tu pater, quicquid ſucceſſores tui ſanctæ Dorobernenſis Eccleſiæ præſules in veritate affirmant, diligens affirmabo, quicquid reſpuerunt injuſtum, hoc et ego omnimodis reſpuere feſtino. Et hoc ſigno Sanctæ Crucis Criſti propria manu confirmo.

Pro-

Profeſſio Suithuni Wentonienſis Epiſcopi.

IN nomine Dei ſummi et Domini noſtri Jeſu Criſti, ego Suuithunus, humilis ſervunculus ſervorum Dei, Celnotho Archiepiſcopo ſoſpitatis ſalutem. Licet indignus ad Epiſcopalem ſedem electus Wentanæ civitatis eccleſiæ in primis confiteor tibi, Reverentiſſime pater Celnothe Archiepiſcope, continentiam meam, et dilectionem meam ad te, quod abſque ambiguitate, et abſque ulla falſitatis commentione eſt, credo in Deum Patrem, et Filium, et Spiritum Sanctum, Filium natum et paſſum pro humani generis redemptione et ſalute, cujus poteſtas et imperium erat ante ſeculum, & regni ejus non erit finis. Et illam rectam et orthodoxam fidem, quam priores Patres noſtri devote ſervaverunt, cum omni humilitate et ſincera devotione, ſicut prædeceſſores mei ipſi ſanctæ ſedi Dorobernenſis Eccleſiæ ſubjuncti ſunt, ſemper ſervare velle humiliter per omnia fateor. Necnon et tibi, pater beatiſſime et amantiſſime Celnothe Archiepiſcope, tuiſque ſucceſſoribus veridica profeſſione confiteor ſtabile obedientiæ præbere præceptum votorum meorum, ſine ullo ſcrupulo falſæ cogitationis uſque ad terminum vitæ meæ. Beatitudinem veſtram divina gratia cuſtodiat.

Pro-

Professio Diorlasi Herefordensis Episcopi.

DOMINO meo Apostolico viro et sancto plurimum colendo beatissimo Celnotho Archiepiscopo, Diorlasus Presbiter extremus et ultimus servus servorum tuorum in Christo salutem. Quoniam me indignum famulum vestrum tota congregatio Herefordensis Ecclesiæ sibi in officium Episcopale elegerunt, cum ego michimet ipsi conscius sum, neque in seculari prudentia nec in aliqua dignitate me esse ornatum, nec divinis rebus nec secularibus causis præ ceteris extollar, si tamen Dei voluntati placet, et tua jussio sit, ut pondus tanti reginiminis excipiam, cum omni humilitate flexis genibus paternitatem tuam peto in Domino, quatinus michi indigno servulo tuo adjutorium impendere digneris. Hoc est maxime in divinis causis et secularibus Doctrinis me erudire ac docere digneris, ut ego aliquid ad perfectionem voluntatis Dei et bonorum operum perpetrationem pervenire possim. Ego autem, juxta normulam sacri Canonis nostri, et secundum Ecclesiasticam regulam, quemadmodum virium possibilitas permittit, omnis obedientiæ famulatum, una cum omnibus qui mecum sunt, exhibiturum me esse Deo teste profiteor. Exemplum quoque etiam antecessorum meorum venerabilium patrum, tuorum videlicet famulorum in Christo,

Criſto, Cudulfi ac Eadulfi et Beonnan, maxime ut potero, exequar. Inſuper etiam et orthodoxam, Catholicam, Apoſtolicamque fidem, ſicut ab illis didici, paucis verbis exponam. In primis itaque credo in unum Deum Patrem omnipotentem, conditorem viſibilium et inviſibilium rerum. Credo et in Jeſum Criſtum filium ejus unicum Dominum noſtrum, conceptum de Spiritu Sancto, et natum ex Maria Virgine, Deum verum hominemque perfectum, ſub Pontio Pilato paſſum, à Judæis crucifixum et ſepultum, ad inferos deſcendentem, [1] dia tertia reſurgentem ex mortuis, aſcendentem in Cœlos ubi nunquam defuit, conſidentem in dextera Dei, Patris virtutem et Dei Sapientiam, eundemque venturum poſt finem ſeculi judicare vivos ac mortuos, et ſeculum per ignem. Credo et in Spiritum Sanctum procedentem à Patre et filio, vivificantem univerſa quæ in cœlis ſunt et in terris, et unam Sanctam, Catholicam et Apoſtolicam Eccleſiam, confiteor unum Baptiſma in remiſſionem peccatorum, et carnis reſurrectionem, et vitam æternam futuri ſeculi.

1. L. *die.*

ANTI-

ANTIQUITIES
OF
OXFORD.

[1]ANTIQUITIES OF *OXFORD.*

Pag. 1.

SIR,

YOUR two Queſtions, the one concerning the Antiquity of Oxford, the other concerning the proofe of that Antiquity by ſome old Records, Monuments, Buildings or ſignes of Buildings, &c. did, att the firſt, trouble me very much. For by the Antiquity of Oxford, though I knew well you meant and intended the Antiquity of the Univerſity, yet I ſaw I could make noe juſt accompt thereof, except I firſt could find out the Antiquity of the Citty, noe more then it were

1. The number of Pages anſwering the MS. is placed in the Margin.

poſſible to find out a Jewell, before a man could know where to find the [1] ſeale (ſoile or ſeate) and place wherein it lay. Soe then this your firſt Queſtion is indeed become two, the firſt concerning the place, the ſecond concerning the quality and employment of the place.

The Queſtion of the place is eaſily anſweared out of our Chronicles. For they report, that the firſt building of this Citty was in the tyme of the auntient Brittaines Dominions and Goverment, and that the founder thereof was the Brittaine King Mempricius, who reigned about the yeare of the world. 1009. hee beeing the fift King after Brutus. After which Mempricius, ſaith John Roſſus Warwicenſ. *nihil boni commemoratur, niſi quod probum filium & heredem generavit, nomine Ebrancum, & unam nobilem urbem condidit, quam à nomine ſuo Caer-Mempric nominavit.* Noe other good is remembred, then that hee was Father to a vertuous Sonne and heire called Ebran, and builded a noble Citty, which after his owne name hee called Caer-Mempric. John Stow doth aſcribe this honor, not to Mempric himſelfe, but to Ebran his ſonne, which Ebran began his Raigne in the yeare before Chriſt. 989. And further then the limitts of our Chronicles wee cannot ſpeake.

Pag. 2. of Ebranc

2. The ſecond Queſtion touching the qualitie of the place, (*vizt.*) when the Univerſitie began,

1. Sic.

gan, is a matter of greater difficultie, both becauſe it is odious, as employing a Compariſon with that of Cambridge, and becauſe I find noe man ſpeaking particularly to that point, but in generalitie onely and att large, as Samuel [1] Leukner, in his Engliſh Booke of Univerſities, ſaith, that the Citty of Oxford was conſecrated to Pag. 3
the Muſes, even att the firſt tyme of the Brittons, and Cambden, *prudens Antiquitas (ut in annalibus noſtris legitur) hanc urbem etiam Britannico ſeculo Muſis conſecravit*: prudent Antiquitie conſecrated this Citty to the Muſes even in the firſt age of the Brittaines. For the particuler, in what King's Raigne the Muſes entred, ſeemeth unto mee like that old diſpute among the Athenians, *ſub quo Rege olea in arce nata*, in what King's tyme the Olive Tree firſt grew in the Tower att Athens; which as it ſtood undetermined for a long tyme, with this onely neceſſary Illation, that, therefore, the Tower or Caſtle att Athens was before the Olive, ſoe I graunt, as I ſaid before, that certainely the Citty or Towne of Oxford was before the Univerſity; And yet as the Olive is ſaid to have ſprung upp in the daies of Cecrops [2] Diphues, the firſt King of Athens, ſoe I ſaie againe, that our Univerſitie, moſt probably, had her beeing and begining not long after the Citty. And this maie bee a waie to reconcile John Stow Pag. 4.
with other Chronologers. Other Chronologers attri-

1. *Lenkner* MS. 2. *Diphaes* MS.

attribute the Building of this Citty to Mempricius the Father, concerning, perhapps, the Edifice and the Walls. And John Stowe, peradventure, may meane that which was built by Ebran his Sonne concerning the planting the Universfity therein. If this ſhould onely be ſaid, without further proofe, who could contradict it? For both it giveth a ſufficient ſpace betweene the Citty and Universfity, and it well agreeth with the firſt tyme of the Brittaines, as Leukner ſpeaketh, and with *ſeculo*[1] *Britanico*, as M[r]. Cambden, which both were not much above a hundred yeares from the firſt entry of the Brittaines.

3. And yet the *ſeculum*[2] *Britanicum* of M[r]. Cambden, giveth us leave to extend it further, even to the tyme of Vortigerus, who is ſaid to have repaired it beeing defaced, and to have recalled the Schollars beeing driven thence by the warrs of the Saxons. This repayring, noe
Pag. 5. doubt, extended as farr as the harme the Saxons had wrought in their warrs. They both deſtroyed the building, and diſpearſed the ſtudies of learning. Tis very likely, therefore, that Vortiger's repaire reſtored the one and other, according to that diſlike of Daniell Rogers, which thus writeth concerning Oxford:

Dijtick

Non ingrata ſuis, queis crevit regibus olim;
Menpricio ſeſe Vortigeroque refert.

1. Sic. 2. Sic.

But

But leaveing theſe things to them that are skilfull, I will remitt you to that moſt learned and induſtrious worke of Mr. Bryan Twyne, who hath fully and plentifully examined this wholl matter in his three Bookes that hee writeth, *De Antiquit. Acad. Oxonienſis.* I will here onely remember, out of him, three famous things, that have happened concerning this buſines.

The firſt ſhall bee that renowned tranſlation of the two Schooles, Greeke lade and Leech lade, from their firſt plantation to this place of Oxford, then knowne or called by the name of *Belleſitum, propter montium, pratorum, & nemorum adjacentium amœnitatem,* for the pleaſantnes of Hills, Meadowes, and Woods thereunto adjoyning. This Tranſlation what yeare it fell out I cannot tell. Some conceive, that it was about the yeare of our Lord. 440. about which tyme the noble and renowned Clerke St. German, Biſ. of Alteſiodore, was ſent out of France, Firſt with Lapus Biſhopp of Trecaſſa, and afterwards with Severus to allay the heate and rage of the Pelagian Heriſey, which a litle before that time newly began to trouble the Church. Some think, that it was long after that, in the tyme Theodorus the Græcian, who taught att Greek lade, and was after that made Archbiſhopp of Canterbury about the yeare of our Lord. 668. But for the Tranſlation it ſelfe, I beleeve ſuch a thing

1.

Pag. 6.

Speed page 208. Bed. lib. 1. cap. 17. Bed. lib. 1. cap. 21.

a thing to have beene, beeing induced thereunto, not onely by our [1] *Hiſtoriola Oxonienſis* in
Pag. 7. the Proctors Booke, but by Johannes Roſſius alſoe *in libro de Regibus*, who thus teſtifyeth: [2] (*idem & Chronica docent.*) *ipſi magnæ literaturæ viri à Græcia cum ipſo eorum Rege Bruto novi advenæ locum pro eorum habitatione congruum eligebant, cui & nomen ab ipſis Græcis Greekelade appellatum eſt. A quo quidem loco non multum* [3] *diſtantes ſitu medici qui erant inter eos periti, locum iis appropriarunt congruum & ſitu ſalubrem, qui uſque hodie ab ipſis medicis Leechlade appellatur*: as Chronicles teach, men of Great Learning comeing out of Greece as new gueſts with their King Brutus, choſe a place meete for their habitation, which of them is called by the name of Greekelade; from which place not farr diſtant thoſe which amongſt them were skilfull in Phiſick, appropriated to themſelves alſoe another place, wholſome in [4] Cituation, which deriveing it's name from theſe Phiſitians, is even att this daie called Leechlade. Here, you ſee, mention is made of two Schooles, whereas the Hiſtory
Pag. 8. in the Proctors Booke nameth but one. Unto
Leland. apud Balæum in vita Alfredi Magni. this of Roſſius Leland alſoe doth accord concerning both theſe Schooles, ſaying: *veteres Britannos. 2. ſcholas habuiſſe, tam eloquentia quam*

1. This I have printed exactly in p. 123. of the ninth Vol. of Leland's *Itin.* 2. *Et, ut cronicæ docent, ipſi* &c. in Ed. noſtra Roſſi. 3. *Diſtante* Ed. noſtra Roſſi. 4. Sic.

omni

omni literatura florentes, quarum quidem una Greekelade à Græcæ linguæ profeſſione dicta eſt, altera vero Latſlade à linguæ profeſſione: verum nunc corrupte Greeke lade & Leech lade nomen: that the old Brittons had two Schooles, flouriſhing aſwell in Eloquence as in all other Learning, whereof one was called Greeke lade of the profeſſion of the Greeke Tongue, the other Laſtlade of the Lattin Tongue: now they are corruptly called Greeke lade and Leech lade. Hereunto wee maie add two other Teſtimonies, the one of Mr. Cambden in theſe words: *Muſas à Græcolada (quæ jam tenue in Comitatu Wiltoniæ oppidulum) huc, tanquam in felicius* [1] *plantarium, viri prudentes tranſtulerunt.* The other of [2] A. M. There were in old time two Schooles, the one for Greeke att the Towne of Greeke lade, which after was called Kicklade, the other for Lattin, which place was called Lattinlade, afterward Lethlade, neare to Oxford. Pag. 9. Kick 130. pag.

The ſecond thing to bee obſerved is the diſperſion of the Schollers, which happened by the interdict of Pope Gregory the Firſt. For a diſperſion muſt needs inferr a reunion, or recollection of thoſe which were diſperſed. It ſeemes, that it had beene related to the foreſaid Pope, that this place had beene generally infected with the Pelagian Heriſie, then lately ſprung upp; which interdict was executed with 2.

1. *Plantatium* MS. 2. See the Appendix to this Work, num. XI.

ſoe much ſeverity, that all the Schollars abandoned the Towne, and betooke themſelves to ſeverall Monaſteries, ſome to Gloceſter, ſome to Abington, ſome to Ramſey, and moſt of all to Malmesbury and other places, where they
Pag. 10. might beſt be fitted and entertained. This diſperſion continued long, almoſt till ſuch tymes as the Danes came in and deſtroyed, as other Townes and Citties, ſoe this alſoe.

3. The third thing I would obſerve [1] is that, famous ſhall I ſaie or infamous? diſcention, that fell out betweene the old Schollers of this place, and thoſe new ones which King Alfred, when hee firſt repayred and reſtored this Univerſitie, did bring hither.

The Story is this: When King Alfred with his forces had valiantly repreſſed the Daniſh fury, and cauſed Gutrum their King, and manie of his Nobles to become Chriſtians, Alfred himſelfe beeing [2] Gutrum's Godfather att the font, and Chriſtening him by the name of Athelſtane, hee gave to the ſaid Athelſtane, and to them that were baptized with him, the King-
Pag. 11. dome of Eaſt Anglia, containeing Northfolke and Suffolke and parte of Cambridgſhire, for their habitation. The reſt that would not be baptized,[3] he cauſed to take their Shipps and returne to their owne home. This thing (beeing thus for a tyme quietted and ſettled by King

1. *In that* MS. 2. *Grutums* MS. 3. Deeſt *he* in MS.

Alfred's

Alfred's valour) a bleſſed Calme of peace happilie enſued, and gave the King occaſion to exerciſe his wiſdome and pietie alſoe for repayring of Churches, and building of Monaſteries, and reſtoring of good letters in every part of his dominion; in which laſt care his thought was not a litle buſied, how hee might beſt cure the double ſore and malady of Oxford, intending by ſome preſent remedy to releeve it. For the better effecting whereof, hee called to his Court Neotus, a certaine Abbott in Cornewell, eſteemed a man of great Religion and Learning, by whoſe direction hee ſent for divers o- Pag. 12.
ther learned men out of other places, as Grimbaldus out of France, Aſſerius Menevenſis out of Wales, Werefridus out of Wincheſter, Johannes Scotus out of Scotland, and certaine others, as maie better appeare by theſe words of the Regiſter of the new Abby of Wincheſter, which this King had, a litle before, builded. It ſpeaketh thus: *Anno ſecundo adventus* [1] *Grimbaldi* &c. About the ſecond yeare of the comeing of Grimbaldus into England, the Univerſitie of Oxford was begunne, where, by King Alfred's appointment, Neotus the Abbott Doctor of Devinitie, and Grimbaldus the moſt ſweete and eloquent profeſſor of the ſame were made Regents in that facultie; Aſſerius the Monke, a moſt learned man, was ordained Regent M[r]. of Grammer and Rhetorique; John,

1. *Grimbaldiæ* MS.

Pag. 13. another Monke of the ſame Monaſtery of St. David's, was appointed to read Logick, Muſique and Arithmetique; John the Monke and Colleague of Saint Grimbald, a man of a ſharp witt, and every way well learned, was ordeyned to teach Geometry and Aſtronomy; and all this in the preſence of King Alfred, who, beeing formerly adviſed ſoe by Neotus, did not onely repaire the old Studies there, but alſoe builded three new Colledges, one for Grammer, which hee called *Aula parva Univerſitatis*; another for Pheloſophy, which he called *Aula major Univerſitatis*; and the third for Devinitie, which hee called * *Aula magna Univerſitatis*; ordaineing alſoe, beſides the foreſaid Schooles, dyvers others, and franchiſing the ſame with manie great liberties. After which immeadiately this Contention aroſe, which Aſſerius, one of the forenamed Profeſſors, delivereth in theſe words: *Exorta* [1] *eſt peſſima* &c. There fell out a moſt unhappie and foule diſcention in Oxford betwixt Grimbald and thoſe learned men, which hee brought with him, on the one ſide, and thoſe auntient Schollars on the other ſide, which hee found there before his commeing, who refuſed fully to receive att his comeing ſuch lawes, manners and formes of reading, as had bin inſtituted by the ſame Grim-

* Called this daie Univerſitie Colledge.

Pag. 14.

1. See what I have ſaid about the Genuineneſs of this Paſſage, in p. 177. &c. of Sir John Spelman's *Life of Ælfred the Great.*

baldus.

baldus. For the ſpace of three yeares togeather, there was noe outward ſhew of diſſention betweene them, but yet it was as plaine as the light, that there was a ſecrett malice among them, which afterward did breake out in great extremity; of which Contention the moſt victorious King Alfred beeing certifyed, by the Meſſage and Complaint of Grimbaldus, came himſelfe in perſon unto Oxford, that hee might pacify this matter, and bring it to a peaceable and quiett end, who there himſelfe tooke exceeding great paines to heare the Cauſes and Quarrells on either ſide. The cheife point of this Controverſie conſiſted herein, *vizt.* Thoſe auntient Schollers conſtantly avouched, that, before ſuch tyme as Grimbaldus came to Oxford, Learning did there flouriſh in every place, though there were fewer Schollars in thoſe daies, then there had beene in former tyme, by reaſon that the moſt part of them had beene driven thence by the Tyranny and Crueltie of the Pagans. And further, they did alſoe prove, by the undoubted teſtimony of the auntient Annalls, that the Orders and Ordinances of that Place had beene eſtabliſhed and confirmed by divers godly and learned men, as of S^t^. Gildas, [1] Melkicius, Ninnicius, Kentigernus, and divers others, who all haveing beene auntient Students governed all things

Pag. 15.

1. L. *Melkinus, Nennius.*

in

in happy Peace and Concord, and that St.
Pag. 16. German alſoe did exceedingly approve of thoſe Orders and Lawes, and continued here for the ſpace of halfe a yeare, att what tyme hee himſelfe, then Biſhopp of Antiſiodore, and with him Lupus the Biſhopp of Trecaſſa in France, both of them beeing by a Counſell there holden ſent hither to that purpoſe, made their Journey through Britany to preach againſt the Pelagian Heriſie.

The King heard both parties moſt attentively, [1] with wonderfull humility exhorting them againe and againe, with manie Religious admonitions, to preſerve mutuall Conjunction and Concord amongſt themſelves, and ſoe departed, with the perſwaſion and hope, that all of either ſide would obey his Counſell and Adviſe, and embrace his Ordinances. But Grimbaldus, taking theſe things with a diſcontented mind, went preſently unto the New Monaſtery of Wincheſter, which King Alfred had then
Pag. 17. lately founded, and after tooke order that his Tombe, which hee had provided of purpoſe to laie his bones in, in the Vault [2] which was made

1. *And with* MS. 2. This Vault is a fine one, and is ſtill to be ſeen under the Chancell of St. Peter's Church in the Eaſt Oxford. I have printed an exact Draught and Platform of it (as I have alſo a Draught of St. Peter's Church it ſelf, and of the very old Font that lately ſtood in the Church) in p. XXVIII, XXIX. of my Preface to Leland's *Collectanea*, ſince which the Entrance on the Eaſt ſide into the Vault hath been ſtopt up.

under

under the Chancell of St. Peeter's Church in Oxford (which Church Grimbaldus himſelfe had builded from the foundation, of Stone curiouſly cutt and carved) ſhould be brought after him to Wincheſter. Thus farr Aſſerius, out of which narration I make theſe three Obſervations.

Firſt, concerning the tyme of the comeing of Germanus into England, which beeing well conſidered, will add much unto the Antiquitie of this Univerſity (for his comeing hither was about the yeare 450.) and the reſtauration thereof by King Alfred in the yeare 880. 1.

Secondly, I doe obſerve, that this deed of Alfred was not a new Foundation of the Univerſity, but a Reſtauration of the old. 2.

Thirdly, that this reſtitution was the Concluſion and finall abrogating of that interdict, which Pope Gregory the Greate had given out againſt the Schollers of this place. And this ſhall ſuffice mee to have ſpoken thus much concerning your firſt Queſtion of the Antiquitie of Oxford. 3. Pag. 18.

Now to your ſecond, *vizt.* how this Antiquity maie be proved by ſome old Records, Monuments *&c.* And herein I meane to follow this method. Firſt, to declare theſe old Reliques and *rudera* of ſuch Religious houſes as have beene heretofore in this Univerſitie, and now, with their memorie, are utterly exſtinguiſhed and decayed.

Of

Of this ſort I find there have beene theſe enſueing houſes, *vizt.*

The Church of St. Frideſwide.
The Caſtle of St. George's.
The Abby of South Oſney.
The Colledge of St. Marie's.
Gloceſter, Durham, Canterbury, } Colledges.
North Oſney, alias Rewley.
Pag. 19. St. Barnard's Colledge.

All theſe houſes belonged unto Nunns, Munkes Seculer or Reguler of divers ſorts, as ſhall more fully appeare in the ſeverall treatiſes of each of them.

Beſides theſe, there were fower houſes of Mendicant Fryers, containeing alſoe their ſundry Orders, which were theſe:

1. Firſt, the Black Fryers Prædicants of the Order of St. Dominick.
2. Secondly, the Black Fryers Eremites of the Order of St. Auguſtine.
3. Thirdly, the Gray Friers, comonly called *fratres Minores*, of the Order of St. Francis.
4. Fowerthly, the White Friers, comonly called Carmelites.

But before wee come to the perticuler handling of theſe ſeverall houſes, and the divers qualities thereof, it will not be amiſſe to ſett downe ſome *Prolegomena* neceſſary for the underſtanding of the Univerſitie. The

The firſt is, that, beſides the houſes before mentioned, which were all Religious, and belonging unto Monaſticall habitt, there were alſoe laie habitations for Schollars, and thoſe more auntient then theſe, not conſiſting of ſumptuous and ſtately buildings (for they had not beene till King Alfred's time) but in low and humble houſes, comonly called Halls and Inns, and were, for the moſt parte, private mens houſes of the Towne. Of theſe there were manie, as may appeare by Mr. Bryan Twyne his Booke written of this Argument, and by divers ſuch titles and appellations applyed to ſundry places, though, att this time, they bee not uſed to ſuch purpoſe. 1. Pag. 20.

Secondly, it will not be amiſſe to declare, 2. what is meant by [1] ſuch (theſe) generall appellations of Secular and Regular Cannons, Monkes and Fryers, and how they began to multiplie and increaſe in this Kingdome. Alſoe of Fryers, their ſeverall Orders and Differences, ſoe much as belongeth to our purpoſe.

Firſt, therefore, concerning the differences betweene Cannons or Preiſts Secular and Regular, wee muſt underſtand, that in this kingdome, before the tyme of Dunſtan, firſt a Monke and Abbott of Glaſſenbury, then Biſhopp of London, and laſtly made Archbiſhopp of Pag. 21

1. Sic.

Canterbury, the Biſhopps, [1] Sees Seas and Cathedrall Churches were repleniſhed with noe Monkes, but with Preiſts and Cannons, called then Clarkes or men of the Clergie. [2] Affter After this, when Monkes came in, which profeſſed a greater ſtrictnes in life and habitt, then theſe Clarkes did, theſe different titles of Secular and Regular, were firſt [3] invented for the old Preiſts and Clerkes, who becauſe they lived more free from Monkiſh Rules and obſervances, and were then commonly, or att leaſt lawfully marryed, and in their life and habitt came nearer to the Secular ſort of other Chriſtians, were therefore called Secular Preiſts and Cannons; Secular, becauſe they had Commerce, and were *implicati rebus ſecularibus*: Preiſts and Cannons, becauſe they followed noe perſonall rule, but onely the auntient received Cannon and Rule of the Church, in preaching the Word and adminiſtration of the Sacraments.

Pag. 22.

The other ſort, which lived after a more ſeverer Order and Holyneſſe, taking upon them the rules and perticuler devotions of ſome will worſhipp invented by them, and profeſſed Chaſtity, that is, liveing from wives, (for ſoe was Chaſtity in thoſe blind dayes defined,) as if

1. Sic. 2. Sic. 3. F. *invented. For the old Preiſts and Clerkes, becauſe* &c.

holy

holy matrimony were noe Chaſtity, according as [1] Paphnutius did well define it in the firſt Councell of Nice, were called Monkes Regular: Monkes, becauſe they profeſſed a ſolitary Life, beeing alone without either Comerce with the people or with wives; Regular, be- Pag. 23. cauſe they addicted themſelves to the ſpetiall Rules and Orders of their ſeverall Patrons, ſome of St. Auguſtine, ſome of St. Benidict, ſome of St. Ambroſe, St. Jerom, or the like.

Theſe differences and diſtractions beeing thus rayſed in the Church, gave occaſion to the Regulars, upon anie advantage offered, to remove the Seculars out of their ſeverall Churches and Poſſeſſions, and to intrude themſelves into their places. And they were thereunto eſpetially encouraged by the manie and ſeveare decrees of divers Popes againſt Preiſts Marriages, by the naturall and inbredd malignity of the Laity againſt the Clergie, (according to the ſaying, *Laici Clericis oppido infenſi*,) and by the particuler [2] patrionage of Dunſtan the Archbiſhopp of Canterbury, Oſwaldus the Archbiſhopp of Yorke and Biſhopp of Worceſter, and Ethelwardus Biſhopp of Wincheſter, Ex- Pag. 24. amples whereof wee have in the Raigne of King Edwyn, about the yeare. 955. that where Secular Preiſts and Cannons had beene placed by the deviſes of Dunſtan, and Regulars putt in their

1. *Paphuntius* MS. 2. Sic.

places, there (Dunſtan beeing then by the ſaid King Edwyn baniſhed into Flaunders, and living in the Monaſtery of St. Amandus) the ſaid King did ſoe vex all Orders of the Monkes ſo intruded, that in Malmesbury, Glaſſenbury, and other places more hee thruſt out the Monkes, and placed Secular Preiſts and Cannons in their ſteed; the like whereof was alſoe practized in the Priory of St. Friſwide, as, when wee come to ſpeake thereof, more plainely ſhall appeare.

Pag. 25. Touching the firſt entrance, encreaſe and multiplication of Monkes in this Land, I find, that, about the tyme of King Edmund the Brother of Ethelſtone, and Father of the forenamed Edwyn, which was in the yeare. 940. when hardnes and ſtrictnes of life, joyned with ſuperſtition, had now gotten veneration, and was counted for great holynes, men, either to wyn publike fame among themſelves, or merritt with God, gave themſelves to follow this ſtrictnes of Life, thinking thereby, that the more ſtrange the Converſation was, and further from the common trade of vulgar people, the more perfect it was before God and Men. There was att that time, and before that, a Monaſtery in France, named Floriacke, after the Order and Rule of Benidict, from the which Monaſterie did ſpring a great part of our Engliſh Monkes, who beeing there profeſſed, and return-

returning into England, did bring more men dayly to their profeſſion, and ſoe, partly for the ſtrangnes of their rule, partly for outward holynes of their ſtrict Life, partly for the opinion of holynes that many had of them, were in great admiration, not onely with the rude ſorte, but with Kings and Princes who founded their houſes, maintained their rules, and enlarged them with poſſeſſions. All this is teſtified by Guil. Malmesburienſis in theſe words, (*lib.* 3. *de Geſtis pontif.*) *per id* [1] *tempus* temporis *Anglis conſuetudo fuit, ut, ſi qui boni afflati eſſent deſiderio, in Beatiſſimi Benidicti Monaſterio Cœnobialem ſuſciperent habitum, à quo Religionis hujuſce manavit exordium.* That is, It was a comon cuſtome att that tyme amongſt Engliſh men, that, if anie man were moved with a deſire of that which was good, hee went to the Monaſterie of bleſſed St. Benidict in France, and there received the habitt of a Monke, whereupon the firſt Originall of this Religion tooke begining, and ſoe increaſed and multiplied, that many houſes of that Order were erected in this land. Pag. 26. Pag. 27.

Wee are further to underſtand, that, as the Regular Monkes did, by profeſſing of a more ſeveare life and holines, diſgrace, and, in the end, utterly thruſt out the Preiſts and Cannons Secular, ſoe alſoe the Orders and manifold diverſities of Religious and holy Fryers did much ecclips

1. Sic.

ecclips the Cannons and Preists Regular, as Diogenes sometymes did *fastum Platonis altero fastu conculcare*, trample under foot the Pride of Plato with another Pride. For these holy Religious persons seeing, that the Austeritie and Opinion of Holynes prevailed more with men, then Holynes it selfe, tooke upon them a more plausible and likeing [1] visible vizard of
Pag. 28. [2] Holynes, then the Regulars by their outward shew and formall habitt had gotten all the Churches and Church livings of the Seculars; these, by a more profound and deepe stratagem, did not soe openly repugne, as cuningly undermine the Regulars. These left unto the Monkes their Churches, Tithes, Livings, Possessions and Oblations, unto them belonging (farr more liberally then the Monkes had donne unto the Seculars,) and, under pretence of greater Holynes and Perfection then the Monkes, contented themselves with such benevolences and voluntarie Contributions onelie, as the good affections and holy devotions of God's people should conferr upon them, offering themselves to performe all Preistly functions of houseling and aueyling, (as they then cald it,) that is, of hearing Confessions and giveing Absolutions, of saying Prayers, and ministring the Sacraments, and all other Eccleси-
Pag. 29.

1. Sic. Sed *visible* forsan delend. 2. F. *Holynes then the Regulars. And whereas the Regulars, by* &c.

asticall

aſticall duties and obſervances, and further of obliging and devoting themſelves to the proper attendances and dayly walkes of their Pariſhes and Circuits, without anie other Reward, then what their confined maſters and dames ſhould, of their owne motion and free hart, beſtow upon them, aſſuring the multitude, that, as the Monkes profeſſion was Chaſtity and Abſtinencie from Marriage, ſoe theirs [1] was poverty in abſtayning from the deſire of riches and worldly goods, and to doe onely for Conſcience ſake, without all hope of reward with men, other then to be maintained with food and rayment, liveing according to the Rules of Evangelicall Counſells and heavenly perfection, which they falſly fayned unto themſelves to bee farr more meritorious, then thoſe devine præcepts of the Law, which enjoyne us to love God with all our ſoules, with all our hart, and with all our ſtrength, and our neighbour as our ſelves. Pag. 30.

The laſt obſervation is, that theſe Religious excluded noe Sex, but entertained aſwell women as men, yet ſoe, as they were alwaies enjoyned to live a part, Males of all orders in their ſeverall Churches and Societies, and Nunns in their ſeverall Cloyſters, to have noe Comerce nor Familiarity with each other.

1. *Was poverty in abſtaineing from marriage, ſoe theirs was poverty in abſtayning* &c. MS.

To

To diſcourſe of the ſeverall Orders of theſe Religious perſons, would bee a matter of greater difficulty, and more labor then I am willing to undertake. My purpoſe, therefore, is, to lymitt my ſpeech within the compaſſe of this
Pag. 31. Citty and Univerſity, and to treate onely of ſuch Religious perſons, as, in former tyme, have beene here, and are not now, though they had buildings, large poſſeſſions, and firme ſetling for manie yeares in this place. Haveing laid, for a ground and foundation, theſe few obſervations, I come now to the perticuler diſcourſe of theſe ſeverall houſes before ſpecified; and firſt of the moſt auntient Church of St. Friſwide, which I find to bee farr before all other buildings of note in this Univerſity. This Church of St. Frideſwide was founded and builded (as ſome ſaie) by St. Friſwide her ſelfe, which Friſwide was daughter unto Didacus, alias Didanus, called in the Regiſter of that Foundation *Regulus Oxenfordiæ*, Prince and Cheife Ruler of Oxenford, and Safrida his wife, about the yeare of our Lord. 700. And it was dedicated to the honor of the holy and unde-
Pag. 32. vided Trinitie, without anie more title and addition. Others ſay, that it was builded by Didanus the Father of Fridiſwide, which I rather beleeve, and that ſhee, with her Parents conſent, tooke upon her a Monaſticall vaile or habitt, (as the Regiſter ſpeaketh,) and by her example

example provoaked twelve other Virgins, borne of noble Parentage, to doe the like. Of theſe ſhee herſelfe became the firſt Prioreſſe or Abbeſſe, and they and ſhee ſoe continued all the daies of her life. Shee was, in thoſe daies, reputed for a Saint, as in other reſpects, ſoe, eſpetially, becauſe ſhee had vowed herſelfe to God in perpetuall Virginitie.

And here wee muſt obſerve, that this Church, ſince the firſt foundation, hath undergone manie changes and varieties in the eſtate thereof. For hitherto it doth appeare by the Booke of St. Frideſwide, that it was a Nunnery, and that it continued ſoe noe longer, then till the di- Pag. 33.
ſpertion and death of Frideſwide and her Fellowes. Afterward it came to bee a Priory of men, and thoſe of divers ages and qualities, as in the proceſſe of this Story ſhall appeare; but, firſt, wee will alleadge, what wee have to ſaie concerning the Nunnery. This holy Virgin St. Friſwide was not onely accompted a Saint by reaſon of her vow, but alſoe, by occaſion of a certaine Miracle that ſhee performed upon Algarus, Prince or Earle of Leiceſter, whom ſhee, becauſe hee ſought to take her awaie by violence, againſt her vow and will, ſtruck with blindnes, but, att his earneſt entreaty, reſtored him by her prayers to his ſight againe. Yet the Earle, for all this, did ſtill continue to conſtraine her, againſt her reſolved purpoſe, ſoe

about Biſhopp Stone. Pag. 34.

as ſhee was conſtrayned to fly into Wiltſhire, to ſome unknowne and hidden place, where ſhee remained either till his or her owne death. The Virgins her fellowes, in the meane ſeaſon, betooke themſelves to their ſeverall Parents, and were matched to honourable Houſes of the Saxon Nobility. And this was the firſt Fortune and Change of this Foundation. Beſides this, there [1] were three other Changes alſoe in this Foundation, before it was ſurrendered into the hands of King Henry the Eight, and after that two other before this Foundation, which now ſtandeth, was eſtabliſhed.

The three firſt, to avoid confuſion, I will devide into three ſeverall tymes or ages; and becauſe the Inhabiters thereof in theſe tymes doe all call themſelves Monkes of the Order of St. Auguſtin, ſome Secular and ſome Regular, it will not bee amiſſe, before wee proceed Pag. 35. further in this diſcourſe, to examine and enquire, whether St. Auguſtine were Author of anie ſuch Monaſticall Orders or Religions? And, for my owne parte, I muſt needs confeſſe, that I find noething, either in St. Auguſtine's owne workes, or in Poſſidonius the writer of his life, that ſoundeth any thing materially to this purpoſe. Yet I will not denie, that there be three things in Poſſidonius, that may ſeeme unto men, that fancy that opinion, to give ſome Colour for this Monkiſh conceite. The firſt maie bee

1. *Was* MS.

bee his ſojurning for a tyme in the Farme of one Viricundus, a Cittizen of Millan, with Alpius and other of his followers, after hee had forſaken the Hereſie of the Maniches, and became a Chriſtian.

The ſecond maie be his abiding and remaineing in his owne houſe and poſſeſſions in Affrick, for the ſpace of three yeares, following privately, with ſome others, the Study of the holly Scriptures, and frequenting holy Exerciſe, after the death of Monaca his mother, and before hee was called to the Biſhopprick of Hippo. Pag. 36.

The third, his building of a Monaſterie neare his Cathedrall Church, and converſing and takeing his diett with Clerks and learned men [1] then. To theſe I anſwere, that the two firſt of theſe belong onely to his private Study and Conference with his frinds concerning Religion, and Studdy of the holy Scriptures, and beare noe other interpretation. The 3d. mentioneth, indeed, his building of a Monaſterie; but building of a Monaſtery, or Colledge, is noe Inſtituting of a Religious order, and converſing with Clarkes and learned men, and takeing his diett with them, is noething different from the Uſe and Cuſtomes of our Cathedrall Churches of old erection, as it was att the firſt in the Church of Sarum, and divers others, where, after the manner of the Church of Antioch, Pag. 37.

1. F. *there.*

tioch, they had a comon diett togeather with the Biſhopp, a publike Reader alſoe, and moderator of Divinitie, diſputations once a moneth or oftner, as the Clergie there, and in the neighbour Pariſhes could beſt agree. The Fryers, which are called likewiſe after the name of S^t^. Auguſtine, claime him alſoe for their firſt Patron and Founder; and, to make proofe hereof, they doe alleadge his Booke intituled, *Ad Fratres in Eremo degentes*: but this carrieth noe better credit, then the former. For that Booke, or rule of his *Ad Fratres in Eremo*, is cenſured by divers learned men to be ſpurious or misbegotten. And Eraſmus by name is
Pag. 38. bould to cenſure it with theſe peremptory words: *Nihil habet Auguſtini*, it hath noething of S^t^. Auguſtine in it, neither Phrayſe, nor Compoſition, nor anie thing els worth the name or credit of ſoe judicious and learned a man. But, ſparing to ſpeake further of theſe matters, I referr the inquiſitive reader, deſirous to know the truth, unto Polidorus Virgilius *de inventoribus. lib. 7. cap.* 3. and unto Sabellicus, *Ænnead. 7. lib.* 9. But all this onely breifely by the waie.

To returne, therefore, where wee left: After the glorious death of S^t^. Friſwide, and the diſpearſing of her Nunns, a good ſpace of tyme comeing betweene, (as the Regiſter of the Foundation ſpeaketh,) the Cannons Secular were brought in, which were noe other then

ſuch

ſuch as are in our Church att this daie: onely theſe were called Cannons of that Rule of Pag. 39.
Chriſt, which hee calleth *onus leve*, in living after the preſcript of the Goſpell, or of that Cannon whereof the Apoſtle ſpeaketh, when hee prayeth, that peace and mercy and the Iſraell of God may fall upon them, as manie as walke according to this Rule, which is to become a new Creature in Jeſus Chriſt. And they were called Secular for their Converſation, and applying themſelves unto the Lay people, as wee ſaid before. And this I call the firſt age of thoſe three, which before I mentioned, comprehending that time, wherein the Cannons Secular did onely injoy it without anie interruption, which was till the yeare of our Lord. 1060. There fell out in this age a moſt remarkeable and ſtrange accident, ſufficient to have ended both the perſons and the place, but becauſe it pleaſed God to continue it to the forenamed period, wee will reckon this rather an interruption, then a finall ending there- Pag. 40.
of. The Accident was this. King Ethelred (who was the third ſonne of King Ethelwolfe, King Alfred's brother, and immediate predeceſſor in the Kingdome) had, by his valour, brought the Danes to a deſperate Condition, and ſaw, that, with a litle more following of them, hee might drive them utterly out of the Land. By the adviſe, therefore, of his Counſell,

ſell, hee adjudged the Danes generally to death. They that were neare this place, fledd into this Church, as into a Sanctuary, for Releiſe and for ſuccour of their lives. The King beeing hereof adviſed, ſent a Comaundement to his Captaines and Governors here, that the Church and the other Buildings about it ſhould be ſett on fire, that they that were within might be conſumed with the flame. This was donne according to the King's Comaundment,
Pag. 41. who, not long after, repayred the Church againe, and reſtoring it to it's former beauty, planted therein the Seculars againe, who continued there quietly untill the tyme of Edward the Confeſſor. And with him I begin the ſecond age of theſe [1] Auguſtinian Cannons, which [2] containeth that ſpace of tyme, wherein the Seculars and Regulars by their mutuall contentions expelled each other for the ſpace well nigh of. 60. yeares. This alteration, which I call the ſecond age, tooke occaſion upon a certaine Vow made by Edward the Confeſſor, that hee would undergoe a pilgrimage to the Holy Land, which hee never performed. Pope Nicholas, therefore, underſtanding ſoe much, would not diſpence with him for the ſaid Vow, when hee came to the Crowne, except hee firſt expelled the Seculars out of this Church, and placed the Regulars in their ſteed. The cauſe

1. *Auguſtian* MS. 2. *Containe* MS.

why

why the Seculars were expelled was, becauſe they were married. This was donne by the King in recompence of his Vow, and the Regulars according to the Pope his pleaſure enjoyed it. But they held it not long. For by King Harold, ſonne of Earle Godwin, and immeadiately Succeſſor to King Edward, it was reſtored againe unto the Seculars, which afterward proved the cauſe of his death. It was not long after this, but that, with the advice of the Regulars, it was almoſt utterly forſaken, and relinquiſhed, in the troubleſome warr betweene King Herald and William the Conqueror, a very few perſons onely remaineing in it, 'till, att the length, it was given by William the Conqueror to the Abbott and Monkes of St. Mary the Virgin in Abbington, for a Cell or Grange, as they beſt pleaſed to uſe it. But the Abbott and Monkes of Abbington, perceiveing it to bee very ruinous, and that the Charges of repayring it would rather bee a burthen, then the Church an honor to them, gave it to Roger the Biſhopp of Salisbury their Ordinary, (for Abington is ſcited in Barkſhire, which is under his Juriſdiction,) haveing firſt obtained leave of King Henry the firſt ſoe to doe. Whereupon the Biſhopp underſtanding, that the King had already (as much as in him lay) given it [1] to * Guimundas his Chaplaine, a man very Religious and excellently learned,

Pag. 42.

Pag. 43.

* Guimundus.

1. Sic.

gave

gave preſently the diſpoſition thereof to the King, and the King to Guimundus. Soe that it was now utterly taken from the Seculars, and given to the Regulars, 'till it was finally ſurrendred into the hands of King Henery the Eight, and this I reckon to the third age.

Now if you bee diſpoſed to take a litle recre-
Pag. 44. ation by the waie, and to heare what meanes, policies and deviſes Guimundus uſed to obtaine
withall his purpoſe, and [1] alſoe to admoniſh the King, how ill hee did beſtow his Biſhopwricks and Eccleſiaſticall promotions, the Booke of Friſwide telleth us this enſueing tale: *In die Rogationum* &c. Upon Rogation Sundaie the King beeing att Maſſe, and Guimundus performeing the devine Service, when hee came to that percell of the Prophett, where it is ſaid, *It did not raigne upon the Earth for the ſpace of three Yeares and ſix Monethes*, read it on this faſhion, *It did not raine upon the Earth for the ſpace of one, one, one Yeares and ſix Monethes*, &c. which the King obſerving, and all the Clarkes marvailing and languiſhing att it, when Maſſe was ended, the
Pag. 45. King reproved him for it, and asked what hee meant to read on that faſhion? Guimundus ſimilingly anſweared, becauſe you (my leige) [2] are wont to beſtow your Biſhopwricks, and other Eccleſiaſticall dignities to them that read ſoe. And, therefore, bee it knowne unto you,

1. Sic. 2. *Art* MS.

hence-

henceforth I will ſerve noe other Maſter, but Chriſt my King, who knoweth aſwell to confirme Temporall benifitts, as Eternall upon his ſervants. The King hereatt abaſhed, gave unto him the Church of Frideſwide in Oxford, which belonged to his Chappell, togeather with all thereunto pertaineing; who immeadiately thruſting out the Seculars, brought in Regulars into their places, and makeing himſelfe their Prior, governed them the ſpace of nineteene yeares. In their poſſeſſion it remained, untill the tyme of Cardinall Woolſey, about the ſpace of 380. yeares. This Priorie or Monaſtery then, haveing ſuſtained ſoe manie changes of new Maſters and Inhabitants, after it had continued from the firſt to the laſt, ſometime in proſperity, ſometyme in adverſitie, for the Terme of. 822. yeares, was, by the then Prior thereof John Bourton and the Covent, ſurrendered into the hands of King Henery the Eight, att the requeſt and inſtance of Thomas Wolſey, Cardinall and Archbiſhopp of Yorke, the yeare of our Lord. 1522.

Pag. 46.

And now becauſe wee are handling of ſuch Foundations, as have beene heretofore and are not now, though theſe two next enſueing erections are noe auntienter then King Henry the Eight, and by that meanes farr inferior in tyme to divers others, that wee ſhall mention heareafter, I can referr them yet to noe other

Pag. 47.

place better then unto this, haveing both of them beene planted ſucceſſively the one after the other in this ſame ſcite, place, and circuite, that old Friſwide's was, though much altered, changed and enlarged. Firſt wee will ſpeake of Cardinall Woolſie's Foundation.

Cardinall Wolſie's Colledge.

THE Priory of St. Frideſwide beeing ſurrendred, as aforeſaid, and from the King conveyed over to the Cardinall, hee made noe long delaie, but in the yeare. 1525. on the 15th.[1] daie of July, and the 17th. yeare of the King's Raigne, began the foundation of his Colledge, which hee ſtiled by the name and title of *Thomas Wolſey Cardinall of Yorke his Colledge in the Univerſitie of Oxford.*

This hee builded to the praiſe, glory and honor of the holie and undevided Trinitie, the moſt holy Virgin Mary, the bleſſed Virgin St. Friſwide, and All Saints.

To the Erection of this Colledge, hee firſt provided how hee might be able to mainetaine it, and, for that purpoſe, obtained of Pope Clement the 7th. in the yeare 1524. a Bull, whereby licenſe was given him, to ſuppreſſe

Pag. 48.

1. The Foundation Stone was laid by the Cardinal himſelf, March 20th. 1525. the Inſcription on which I have publiſhed in p. 127. of the IXth. Vol. of Leland's *Itin.* and in p. 137. of the VIth. Vol. of Leland's *Collectanea.*

and

and extinguiſh certaine Monaſteries of ſmaller value, to the number of. 22. (Maſter Speed ſaith 40.) by the revenue whereof hee might enrich his Colledge, [1] *ex omni ſui parte inſigne*, as the Bull ſpeaketh. Hee ſecondly prepared the place, and, to make roome for it att home, pulled downe. 3. Pillars, or Arches, of the Weſt end of the old Church, the wholl Weſt ſide of the Cloyſter, and ſoe much of the North and South ſides, as were anſwearable to the length of the Church; which donne, hee laid the Foundation of the Kitching, Hall and other Lodgings, as now you ſee them. Hee alſoe pulled downe the Pariſh Church of St. Michaell's in the South, which ſtood where was the lodging of Doctor Weſton, with a litle Church yard thereunto adjoyning, and certaine houſes a long the Streete of that ſide, for the Weſt ſide of his Quadrangle, 'till you come almoſt to St. Edward's Lane. This Colledge the Cardinall ordeined to be a perpetuall Nurcery of Learning of the faculties of Divinitie, the Cannon and Civill Law, of Humanity alſoe and Phiſick, and for a perpetuall obſervance of God's worſhipp in and of the number of one Deane and. 60. Cannons Seculars, more or leſſe, augmenting and [2] diminiſhing, according to the abili-

An old Hall called Peckwater's Inn.

Pag. 49.

1. *Ex omni ſui pleniſique* MS. 2. *Diminiſhing according to the abilities and exigences of this Foundation of this number. 60. here placed att the firſt, Deane. 18. Cannons* &c. MS.

ties and exigences of this Foundation. Of this number. 60. here were placed att the firſt, a Deane. and 18. Cannons Seculer, which were theſe following. The firſt Deane hee appointed was John Hygdon, Doctor of Divinitie, who before had beene Preſident of Magdalen Colledge. The 18. Cannons were theſe:

1. Mr. Thomas Cannar.
2. Mr. John Bryſett.
3. Mr. William Battenſon.
4. Mr. Edward [1] Lighton. Pag. 50.
5. Mr. Richard Barker.
6. Mr. Andrew Stockton.
7. Mr. Richard Champian.
8. Mr. John Tucker.
9. Mr. John Peirſon.
10. Mr. John Crayford.
11. Mr. Richard Langrege.
12. Mr. Walter [2] Butler.
13. Mr. Thomas Baggard.
14. Mr. Thomas Baggarre.
15. Mr. Thomas Reynolds.
16. Mr. Edward Bete.
17. Mr. Thomas Newton.
18. Mr. William Weſton.

Unto theſe hee added afterward more. For, of ſett purpoſe, hee made certaine pauſes and delaies, that hee might make choiſe of the ſharpeſt and quickeſt witts, among whom William

1. L. *Leighton.* 2. L. *Bucklar* vel *Buckler.*

liam Tindall, that tranſlated the Bible into the Engliſh Tongue, was one, and Taverner, the worthy Muſitian, was the Organiſt. Hee placed alſoe, att ſeverall tymes, as manie more as made upp. 30. before hee died. For, all the time of his life, hee kept, perpetually in himſelfe, power to manage the lands of his Colledge, not makeing anie ſetled Corporation, nor ſtating them with anie dotation in the tyme of his proſperity, but intending, towards his death, to diſpoſe firmely and ſtrongly in law all things to their uſe. This Colledge continued from the yeare of our Lord. 1525. unto the yeare. 1530. *vizt.* for the ſpace of 5. yeares. For when the Cardinall, by the Law of Præmunire, fell into the King's danger, his Colledge alſoe fell with him, as beeing looſe, and not by Law ſetled and eſtabliſhed. Pag. 51.

King Henery the Eight's Colledge in Oxford.

IT pleaſed the King, within a litle ſpace after, namely the yeare. 1532. the 18th. daie of July, and of his Raigne the 24th. to found in the ſame ſcite, ground and circuite, the Circuite beeing by Canterbury Colledge and Pickwater's Inne, augmented and compaſſed about with a faire Stone wall, from the North end of Oriell Colledge Stable, to the Eaſt end of Pickwater's Pag. 52.

water's Inn, and from the Weſt end thereof, to the Weſt end of Edward Lane by the Gate-houſe. This Colledge hee erected to the praiſe and honor of the Holy and Undevided Trinitie, the moſt bleſſed Virgin St. Mary and St. Frideſwide. Herein hee ordained one Deane. 12. Cannons Secular to make a full Chapter, and Body Corporate. Their names were theſe:

John Higdon, that was Deane of the former Foundation, who died within 5. Monethes after this Erection. And after him John Oliver, Doctor of the Civill Law, who continued unto the ſurrender thereof into the King's hand againe.

Pag. 53. The Cannons were theſe:

1. John Roper, Doctor of Divinitie, which was the firſt reader of Divinitie Lecture, inſtituted by Lady Margarett.

2. John Cottesford, Doctor of Divinitie, and Rector of Lincolne Colledge.

3. Richard Crooke, Doctor of Divinitie.

4. Richard Current, Doctor of Divinitie.

5. William Treſham, Doctor of Divinitie.

6. Robert Carter, Batcheler of Divinitie.

7. John [1] Harding, Batcheler of Divinity.

8. Thomas Canner, Batcheler of Divinity, firſt Cannon of Wolſey's foundation.

9. Edward [2] Lighton, Batchelor of Divinity, the fourth in the Cardinall's foundation.

1. *Haſtyngs* Woodio. 2. L. *Leighton.*

10. Henry

10. Henry Williams, Batchelor of Divinity.

11. John Robins, Batchelor of Divinity, and a good Mathematician.

12. Robert Wakefeild, Batchelor of Divinitie.

This Foundation endured from the yeare of Pag. 54. our Lord. 1532. to the yeare. 1545. the ſixth daie of September, and the 37th. yeare of Henry the 8th. his Raigne, that is, for the ſpace of 13. yeares, and ſomewhat more, att what tyme it was ſurrendered by John Oliver the Deane, and the reſt of the Cannons, into the diſpoſition of King Henry the Founder, who, not long after, erected, in the ſame place, this now and preſent Foundation, which hee called by the name of *the Cathedrall Church of Chriſt in Oxford of King Henery the* 8th. *his Foundation*, as ſhall more largely appeare, when wee come to ſpeake of Churches and Colledges, now in our age flouriſhing and ſtanding.

The Caſtle of St. George's in Oxford.

HAVEING delivered all ſuch Antiquities, Pag. 55. as wee find in the Scite of St. Frideſwide, now called Chriſt Church, wee addreſſe our ſelves to the next houſe in Antiquitie, which is the Caſtle of St. George in Oxford. This Caſtle [1] was builded in the yeare of Chriſt's In-

1. I have printed a Draught of the Remains of this Caſtle, both as they are now, and as they were many years agoe, in the Appendix to my Preface to my Ed. of Guilielmus Neubrigenſis.

carna-

carnation. 1071. beeing the firſt yeare of William the Firſt, comonly called the Conqueror, by Robert Doily the Firſt, that came into England with the Conqueror, and, in recompence of his Valour, and great paines taken in the Warrs, had great lands and poſſeſſions given him in this Shire. For hee had two Barronies given him, the one called the Baronie of Doily, the other the Baronie of Walewrick. This laſt named the ſaid Robert the Firſt gave to Roger Ivery his ſworne Brother. For when they
Pag. 56. came out of Normandy, theſe two confederated themſelves by Oath and mutuall Amitie, which they Religiouſly obſerved to their dying daies. Within three yeares after, *vizt.* 1074. the Church, or Chappell of St. George in the Caſtle was founded, and ſoe both it and the Caſtle were conſecrated by the brotherly Conſent and Agreement of theſe two brothers. They placed in it certaine Cannons Secular of the Order of St. Auguſtin, and endowed it with Lands, Tythes and Revenues out of their ſeverall Baronies, and not long after they gave unto it, the Pariſh Church of St. Mary Magdalen in the Suburbs of Oxford thereunto adjoyning, with three Hides of Land in Walton Farme, as maie be ſeene [1] in the Charter of Robert
Pag. 57. Doily and Roger Ivory in Oſeney Booke, pag. 9. Now it muſt bee alſoe remembred, againſt

1. Deeſt *in* in MS.

wee

wee come to ſpeake of Oſney Abbey, that this Robert the Firſt had alſoe a naturall brother, by the ſame father and mother, whoſe name was Nigellus, and that hee was married, and begatt a ſonne, whoſe name was Robert Doily the Second, and became Robert the Firſt's heire, as ſhall be farther ſhewed when wee ſpeake of Oſney.

The Church of St. George was governed by the Cannons Secular, 'till the Monaſterie of South Oſney was erected, which was the wholl ſpace of. 55. yeares. For it was ſoe much auntienter then Oſney, and after a ſort gave Robert the Second [1] ſonne occaſion to build it, that hee might not be judged leſſe devoted to the Church then his Uncle. Laſtly, it fell alſoe to the Monkes of Oſneye's lott. For they beeing inſtructed by a familiar Example of the Regulars in Frideſwide, learned quickley to be as ambitious as they, and to over topp all them whom they might by one way or other undermine. This Caſtle was builded att the Weſt end of the Citty, *magnis aggeſtis molibus*, as Mr. Cambden ſpeaketh, with digging deepe Trenches to make the River runn about it, and rayſing high great Hills, with lofty Towers and Walls to overlooke the Towne and Countrie round about. This kind of Fortification was then thought very ſtrong, and gave [2] Matildis, or Pag. 58.

1. F. *Some occaſion.* 2. *Matildus* MS.

Mawd, the Empreſſe, beeing then a widow and daughter to King Henry the firſt, and by that meanes [1] theire to the Kingdome, occaſion to encloſe herſelfe therein, their to expect the aid of her frinds, to make head and reſiſtance againſt Steven Earle of Bloys, who (before ſhee could come out of [2] Jermany with Henry her
Pag. 59. ſonne) had taken upon him the Crowne, and heareing of her beeing in this place, with a ſtrong Army came againſt her, and beſeiged her ſoe ſtrait, from Michaelmas to Chriſtmas, that ſhee had much adoe to be provided of Victualls and to eſcape takeing priſoner.

During this Seige, two things, very remarkable, fell out. The one was the building of a new Church. For while, by the long continuance of this Seige, the Pariſhioners of that Suburbs, which wee now call by the name of Saint Thomas, could not have acceſſe unto this Church of St. George, which then was their Pariſh Church, the Church of St. Nicholas, otherwiſe St. Thomas, upon this occaſion was builded, and ſoe became their Pariſh Church. The ſecond was the Empreſſe her eſcape, [3] who, in the dead of the night, in a
Pag. 60. tyme of Froſt and Snow, when all places were bedewed with the one, and covered with the other, by a woman like Stratagem, caſt over her owne bodie, and five other of her ſervants,

1. Sic, pro *the heire*. 2. Sic. 3. *Whom* MS.

white

white ſheets, and, by the ſtillnes of their goeing, and whitenes of their apparrell, through a poſterne doore, deceived the watchfullnes of the Enimie, (who did feircely urge, and undoubtedly promiſſe to himſelfe, either her yeilding, or the utter overthrow of the Caſtle,) and comeing to the River ſide, paſſed over the Ice, and went on their Journey (a laborious and hard Journey indeed, but yet ſafe and free from danger) towards the Earle of Wallingford, where, beeing firſt mett by ſome Companies by the way, they were willingly and joyfully received.

There was in this Caſtle, towards the latter tyme, a Colledge, or an intendment of a Colledge, of Students, as maie appeare by certaine Statutes, made for the Goverment thereof, which I have ſeene in a Manuſcript that Mr. Allen of Gloſter Hall lent unto mee. Theſe Statutes call this Colledge by the title of St. George, as the Caſtle Church before was called, and the Goverment thereof given to the Cannons Regular of Oſney, (into whoſe poſſeſſion all was by this tyme come.) It ſeemeth, that alwaies one of thoſe Cannons was the Warden hereof. For in that Statute, which containeth the office of the *Pauperculus*, (whom I take to be the Sexton or Bellringer) which is the laſt of all the Statutes, it is thus ſett downe: *The Sexton ſhall upon Chriſtmas Eve de-* Pag. 61.

maund of the Sacriſt, or him that keepes the Wax lights in Oſney, a Torch which hee ſhall carry the
Pag. 62. *Chriſtmas Hollydaies, and as often as need ſhall bee betweene that and the Epiphanie, when that it ſhall pleaſe him to lodge there. And it is to be noted, that all the Schollars throughout the wholl yeare, as often as the Warden ſhall lodge in the Caſtle, as ſoone as ſupper is ended, ſhall in the Court expect their Maſter, 'till hee bee ready to goe home, and ſhall bring him to the Hamlett, and there ſing an Hymne by his appointment, 'till ſuch tyme as hee was come to Oſney, and they returned againe unto the Caſtle.* What tyme this Colledge began, and how long it continued, doth not appeare by anie date. But the Caſtle, and the Church (though dayly diminiſhed, ſoe as, att the laſt, they were but three) continued 'till the fatall period of all Religious places.

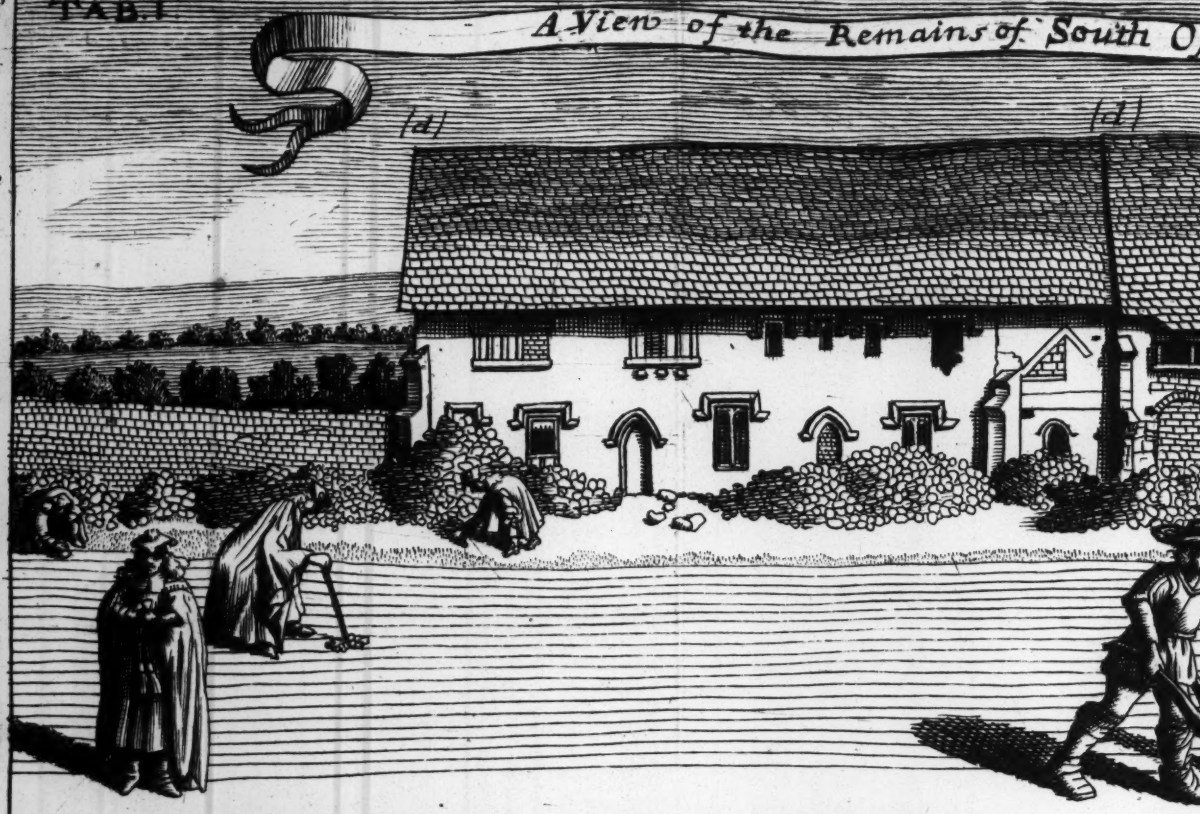
There was alſoe another intendment of a Colledge in this Caſtle by Henry the 5th. who
Pag. 63. beeing brought upp att Oxford in [1] Queene's Colledge [2], under the tuition of his Uncle Hen-

1. And not (as John Stowe [Annals, p. 342. Ed. fol.] miſtakes) in New-Colledge. 2. John Roſs, or Rowſe, aſſures us (p. 207. *de regib. Angliæ*) that his Chamber was over the great Gate of the Colledge, juſt oppoſite to Edmund-Hall Gate. Both the Gate and Chamber are ſtill (June 28. 1720.) remaining, and are much noted by curious Perſons that come to Oxford. A Draught of them may be ſeen in p. 134. of Thomas Neale's *Collegiorum Scholarumque Publicarum Academiæ Oxonienſis Topographica Delineatio*, that I printed at the end of Mr. Dodwell's *Diſſertatio de Parma Equeſtri Woodwardiana*; and I have got a more modern Draught of the ſame among my MSS. Papers.

ry

TAB. I

A View of the Remains of South O

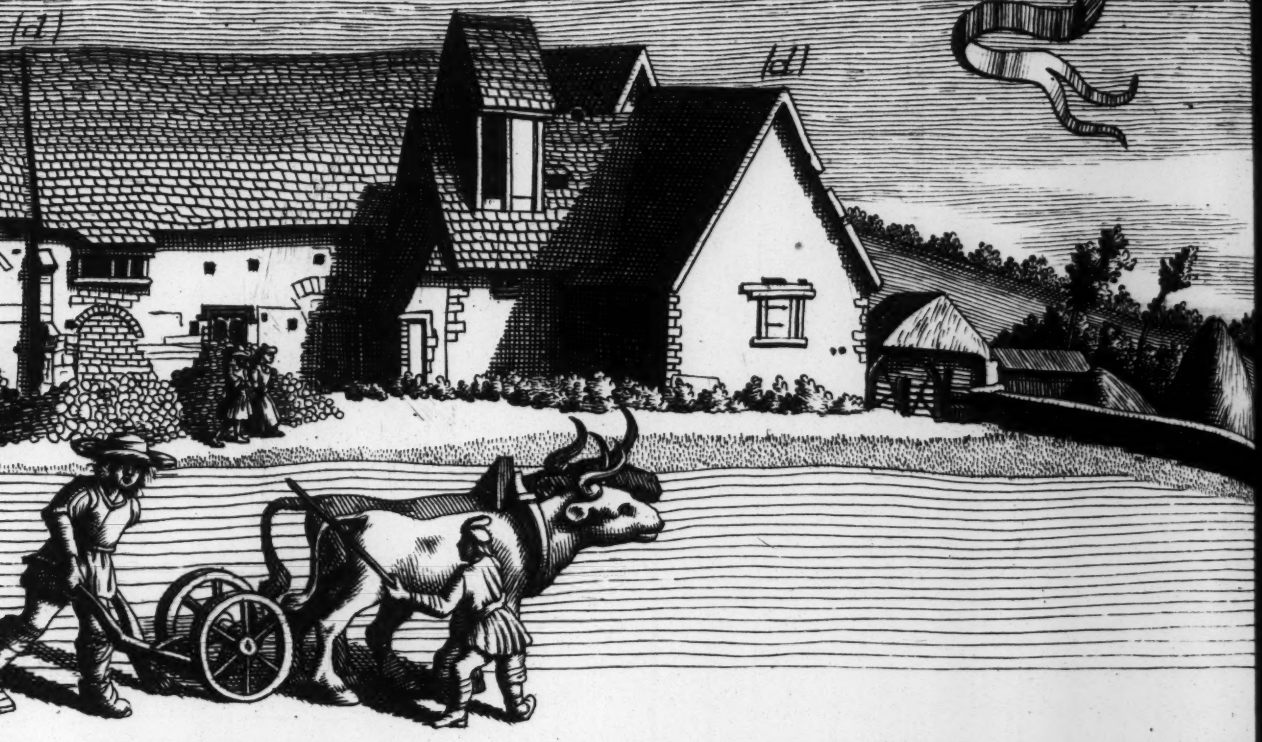


A View of the Remains of South Ofne



(a) A modern dwelling House. (b) The Abbey Mill. (c) Some Remains of an

outh Oſney from the East, taken in the Year 1720. Pag. 317.



th Oſney from the West, taken in the Year 1720.



MBurg. delin. et ſcu

ns of an old Bridge. (d) All theſe ſeem to have been nothing but Out-houſes.



ry Beuford, Chancellor then of this Univerſity, and afterward Cardinall of Winchester, purpoſed to found a magnificent Colledge (as Mr. Speed [1] ſaith) for Devines and Students of the ſeaven liberall Sciences, the plott and ordination of which Foundation hee had already drawne, and reſolved to endowe it with all his Lands in England belonging to Priors Allien, but his untimely death prevented both that, and manie other noble workes.

The Monaſterie of South Oſney.

THE Monaſtery of St. Mary the Virgin of Oſeney was founded in the yeare of the Lord. 1129. by Robert Doily the Second, the ſonne of Nigellus, as wee ſaid before. This Robert flouriſhed in the tyme of Henery the Firſt *Beuclarke*, on whom hee attended in his Chamber, as Mr. Cambden ſpeaketh, or was the Conſtable of his houſe, as the Booke of the Monaſtery of Oſeney. This Monaſterie hee builded *in mediamni*, as Mr. Cambden ſaith, in a percell of ground compaſſed about with Rivers, and makeing it an Iſland, under the view of the Caſtle, by the perſwation of Lady Edith his wife, the daughter of a certaine great Man called [2] Fornus, which had beene formerly the Pag. 64.

1. And John Roſs had noted the ſame long before, in his Book *de Regib. Angliæ*, p. 208. 2. *Tornus* MS.

Lem̄on

Lem̄on of Henery the Firſt. Shee beeing admoniſhed by a certaine Augurie, taken of the Chattering of Pies, moved her husband to the building of a Monaſtery in the foreſaid place. And here wee maie obſerve, that Cannons Secular were more auntient in this Univerſity then the Regular by many yeares. The Title whereby this Monaſtery was dedicated was this, *To the honour and praiſe of Chriſt and the bleſſed*
Pag. 65. *Virgin St. Mary of Oſeney*, and by the Founder ordeyned for Cannons Regular of the Order of St. Auguſtin. For this age began to be a wonderfull admirer of this Order. When it had flouriſhed for the ſpace of. 410. yeares, *vizt.* from the yeare of our Lord. 1129. which was the 30th. yeare of the Raigne of Henry the Firſt, untill the yeare of our Lord. 1539. which was the 31th. yeare of the Raigne of Henry the Eight, it was ſurrendered into the King's power by Robert King, then Abbott Commendatory of this Church, and titular Biſhopp *Roannenſis*, or *Rouenienſis*, (imagined to have beene in the Province of Athens) and the Covent of Monkes there. And this is the third houſe of this ſort of Monkes.

And here I think it fitt, before wee part from
Pag. 66. hence, to tell you of another Erection upon this ſurrender founded in this place, which I therefore doe, for cauſes which ſhall be hereafter ſpecified.

The

The Cathedrall Church of Chriſt and the bleſſed Virgin St. Mary of Oxford in Oſeney.

THIS Church then of Oſeney, without anie alteration of the Fabrick, (but of the perſons onely, and their qualitie) was, within ſhort tyme, from a Monaſtery turned into a Cathedrall Church, adorned with an Epiſcopall Chaire, the Sheire and Countie of Oxford called a Dioceſſe, the Towne and Univerſitie honored with the ſtile and title of a Citty, and ſubordinated to the Biſhopp, the old Rights and Cuſtomes of the Univerſitie alway reſerved intire and wholl to the Chancellor and other Officers thereof. The Archdea- Pag. 67.
con alſoe of Oxford, which was before incorporated in the Church of Lincolne, was from thence tranſlated, and by a new Inſition planted and united into the body of this Church. Of this Erection I may [1] lawfully ſpeake the leſſe, becauſe the doore muſt not be bigger then the houſe; yet ſomething I may ſpeake, both becauſe it outlived the other Abbies and Religious places for a ſpace, and the handling thereof will give great light to that wee ſhall ſay of Ch. Ch. when wee come thither,

1. *Lawfull* MS.

and,

and, laſtly, becauſe it was one of thoſe Erections, which have beene heretofore and are not now, though not Monkes and Regular perſons, yet Secular and reſtrayned from marriage and ſecular affaires, by noe force of Mo-
Pag. 68. naſticall rule, but onely by the Pope's plenitude of power and ſupremacie of Authoritie which hee then uſurped. The continuance of it was not long, not much above three yeares. The Foundation was large and ample, of one Biſhopp with his Revenues and proportion allotted ſeverally to himſelfe, of one Deane and ſix Prebendaries Preiſts Secular for his Chapter, of [1] Chaplings, Singing men, Choriſters and an Organiſt for Devine ſervice, of Servants and Officers for attendance in every ſeverall Charge and Office. When King Henery the Eight's Colledge, in the Scite of Frideſwide, had flouriſhed for the ſpace of 13. yeares, and this for the ſpace of three, it was againe, by Doctor Cox the Deane that then was, and the
Pag. 69. Chapter, ſurrendered and yeilded upp into the King's diſpoſition, who preſently cauſed the Church and Cloyſter, and manie of the buildings to bee utterly ſubverted and removed, the Biſhoppwrick and Cathedrall Church to be tranſlated to his owne Colledge att Frideſwide, then already ſurrendered and prepared to give them Roome and Entertainement. I read, that the Church was both ſurrendered and tranſ-

1. Sic.

lated

lated. I doe not read that the Biſhoppwrick was ſurrendered, but tranſlated onely. For the Biſhopp, that had formerly beene of Oſeney, was the ſame perſon which removed unto Frideſwide, and the ſame endowment, that had beene firſt made att Oſney (for ought that I could ever learne to the contrary) went with him alſoe unto Frideſwide. The Endowment of the Church was, indeed, much altered and changed. The firſt Biſhopp was Robert King, Pag. 70. who had beene Abbott Commendatorie of Oſney, and tituler Biſhop *Roanenſis* or *Rouenienſis*, ſuppoſed to have beene in the Province of Athens. The firſt Deane was John London, Doctor of Law and Warden of New Colledge in Oxford, and Cannon of Windſor, who remained here about the ſpace of. 15. Monethes. The ſecond Deane was Richard Cox, who continued untill the Diſſolution of this Houſe, and Tranſlation of the Deane and Chapter unto Frideſwide. The Prebendaries were. 6. *vizt.* theſe:

1. Alexander Belſyre, Mr. of Arts.
2. Tho. Day, Batchelor of Law.
3. William Haynes, Doctor of Divinity, and [1] Proviſt of Oriell Colledge.
4. Richard Beeſeley, Doctor of Divinity.
5. John Dyer, Mr. of Arts.
6. Gervaſe Lynch, Mr. of Arts.

This Church endured for the ſpace of two Pag. 71. yeares, eight monethes, and 20. daies, beeing

1. Sic.

 ſur-

ſurrendered into the King's hands was utterly deſtroyed and aboliſhed, the perſons for the moſt part tranſlated over unto Ch. Ch. as wee ſhall declare hereafter.

The Colledge of St. Mary of Black Auguſtinian Monkes Regular.

THE fowerth houſe of this Order of Black [1] Auguſtinian Monkes Regular, was St. Mary Colledge, ſcited betweene the North end of the Corne Markett and Bocardo on the Weſt ſide of the Streete within a perticuler lane leading thereunto, of the North ſide of the Inn called the Starr, which of this Colledge is called St. Mary Lane. It was builded by Thomas Houlden, Eſquire, and Elizabeth his wife, Pag. 72. about the yeare. 1448. It conſiſted of one Prior and certaine Students Novices, beeing ſubordinated to the Monaſterie of Oſney, and trayned upp there in good Arts, till they might be fitt to be admitted into the greater Abby. Their habitt differed ſomewhat from the older Monkes, to ſignifie that they were but young beginners. In teſtimonie whereof there is yet to this daie ſtanding a faire Hill, to what uſes imployed I doe not know.

And thus haveing declared all the Houſes of that [2] Order of the Benedictin Monkes.

1. *Auguſtian* MS. 2. F. *Order, I come to the Order of* &c.

The

The Monkes of the order of St. Benidict.

THE Order of the Benidictine Monkes tooke their begining from Benidictus the firſt Patron and Founder in Campaine, a Countrey of Italy, *Anno Domini.* 528. It is reported Pag. 73. of him, that hee kept himſelfe unknowne, for the ſpace of three yeares, in a certaine wildernes or deſert place. 40. Miles diſtant from Rome. After that hee builded the Monaſtery of Cabinum, neare unto Capua, into the which hee received all ſuch Monkes of divers Orders, as hee had found ſcatered in ſundry places, and induced them, as well as hee could, to follow his rule, but much againſt their wills. Out of this Schoole proceeded infinite Sects and Diviſions of Monkes. For beeing manie and divers, every man retained his old name, or invented unto himſelfe a new, yet generally they were all called Benedictines, becauſe they had ſubjected themſelves to his imitation and rule. How they agreed afterwards, I doe not read; but it ſeemeth, as theſe old Reluctants decayed and died, the diligence of Benidict, by Pag. 74. continuall urging and following them with his beſt Counſell and Adviſe in his life tyme, and by his directions after his death, prevailed by litle and litle, to the cloſing upp of this ſcarre. For this Order increaſed mightily, and in proceſſe

ceſſe of time, by reaſon of the Monaſterie of Floriack in France, [1] propigated his Branches farr and wide in this Kingdome, (as I ſaid before.) For almoſt all the greateſt Abbies of this Land, as Canterbury, Durham, Glacenbury, Yorke, gave nouriſhment to theſe plants.

There were three ſeverall Houſes of this Order in the Univerſity, which were Gloceſter Colledge or Hall, Durham Colledge, and Canterbury Colledge, all, as I ſuppoſe, erected for Novices, for their ſeverall and greater Abbies, as I will declare in their particuler courſes.

Pag. 75.

Gloceſter Colledge, or Gloceſter Hall.

ABOUT the yeare. 1281. a certaine Noble man, called John Gifford, provided a certaine place att Oxford without the walles, and gave poſſeſſions ſufficient for the ſuſtentation of 13. Monkes, which hee choſe out of the Monaſterie of Gloceſter, beeing deſirous, that his ſoule and the ſoule of Maud de Longeſpæ his wife, ſhould bee perpetually prayed for by theſe Religious men profeſſed of the Order of St. Benidict.

This firſt inſtitution manie other Abbies alſoe of the Benidictine Order did immitate, as it ſhould ſeeme, which, upon their owne perticuler charges, nouriſhed one or two Monkes out of their ſeverall Monaſteries in that place, which, afterwards, when they came to their owne

1. Sic.

owne perticuler Churches, ſhould profeſſe good Letters. That this was ſoe, it maie appeare, partly by thoſe diverſe Faſhions and Names of buildings, which are yet extant in that Hall, ſome beeing called Gloceſter Lodgings, ſome Weſtminſter Lodgings, ſome Winchcombe Lodgings, *&c.* Concerning the firſt Founder and what hee did, this Houſe had the nature of a Colledge. For hee endowed it with Lands and Poſſeſſions, as wee ſaid concerning the otherEditions,it referred the nature of an Hall. For the ſeverall Monaſteries either allowed ſome rate and proportion to the Colledge, or defraid, of their owne charge, the expences of their Novices. The moſt part of the buildings there ſtand yet. The Chappell onely, and ſome few other buildings, ſuſtained the fortune of Demolition, when the great Storme of King Henery the 8th. fell upon all Religious places, the Execution whereof upon this Houſe hee ſtaied, becauſe hee intended, as alſoe afterwards hee performed, to allott this Houſe for the ordinarie habitation and dwelling houſe of the Biſhopp of Oxford, which, nevertheles, in that long Vacation, that fell out betweene the tyme that Doctor Current and Doctor Underhill were Biſhopps, was alienated from that uſe, and ſold to Sir Thomas White, Knight, the Founder of S[t]. John Baptiſt Colledge, and was by him ordained an Hall for the uſe and Commoditie of his Colledge.

Pag. 76.

Pag. 77.

Can-

Canterbury Colledge.

THE ſame uſe there was of Canterbury Colledge, and to that end and purpoſe it was builded by Adam Iſlipp Archbiſhop of Canterbury, in the Raigne of King Edward the third, *Anno Domini* 1353. for the ſupplie and ſervice of that famous Monaſterie of Ch.Ch. in Canterbury, in the which Church Langfranck, Pag. 78. one of his Predeceſſors, had placed Benidictine Monkes, and from the number of. 30. had advanced them to. 40. Adam Iſlipp, therefore, beeing borne within three Miles of Oxford, thought it would be a glorious thing, that ſoe great and ample Foundation ſhould have in it manie men of eminent Note, to juſtifie the number. To maintaine a few in ſome Hall or Colledge would not be ſufficient. Therefore hee builded this wholl [1] Colledge to be a Schoole and Nurcery thereunto, and endowed it, as with other things, ſoe with the Impropriations of Pagham and Magfeild in the Countie of Kent. There were in it one Mr. and 13. Monkes, or thereabout (as I ſuppoſe.) It ſtood 'till the generall Suppreſſion of all Monaſteries, and then ſuffered, though not deſtruction of the Walls and Edifices, yet diſſolution of Lands and Society, and ſtanding yet, in a manner wholl, is a part and member of Ch. Ch. att this daie.

1. See my *Apparatus* to Thomas Sprott's *Chronicle*, p. LXV.

Dur-

Durham Colledge.

Pag. 79.

DURHAM Colledge alſoe, both for occaſion of building, and immitation of uſe and ſervice, was erected within few yeares after this, *vizt.* in the tyme of the ſaid King Edward the third, about the yeare. 1370. by Thomas Hatfeild, Biſhopp of Durham and Keeper of the King's Great Seale, for the uſe of the eight Monkes of Durham and 7. Clarkes, by the Prior of Durham and by his direction and arbitrament to be placed there. This Colledge was planted upon an auntient Foundation, *ſuper* [1] * *Canditch, extra* [2] *muros in territorio ubi Monachi ſtudentes* [3] *inhabitabant antea per multos annos,* upon the Towne Ditch, called Canditch, in a place where Monkes had formerly ſtudied and inhabited for manie yeares. In this place Richard Bury, Biſhopp of Durham, called [4] *Philobiblos* for his love to Learning, the immeadiate predeceſſor of Thomas Hatfeild, had formerly builded an Hall, or Houſe, and indued it with revenues needfull for his Schollars, and had alſoe provided, in a goodly Library, great ſtore of Bookes, for the uſe of the wholl Univerſity, as Jo. Stow p. 241. as the ſaid Biſhop himſelfe writeth in his Booke entituled, *Philobiblos,* and appointed the Maſters of that his Hall to aſſigne. 5. Schollars for keeping of the ſaid Library.

Candito.

Pag. 80.

1. Sic. 2. *Mures* MS. 3. *Inhabitant* MS. 4. *Philobilos* MS.

The

The generall Fortune of all Monaſteries brought a period to this Colledge alſoe, yet ſoe as Sir Thomas Pope, Knight, beeing an Actor in the Tragedy, and haveing a purpoſe to erect a Colledge, kept the Walls and Buildings ſafe, and repairing the wants and ruines that were, endowed it with Lands, and by a new Title called it Trinity Colledge.

And thus from the Houſes of the Benedictine Order, I come to this of the [1] Ciſtertian.

The Order of the [2] Ciſtertian Monkes, and their Houſes in the Univerſity.

Pag. 81. THE Order of the [3] Ciſtertian Monkes tooke their Birth and Originall from the many declinations and corruptions of Manners, that the Benidictine Order had fallen into. For when, in the yeare 1098. a certaine Abbott, called *Robertus Abbas Molinenſis*, perceived the Benidictine Order to be extreamely decayed, and falne from the integritie of their firſt inſtitution, hee did his beſt endeavour to reduce them to the right courſe againe, and to that purpoſe retired himſelfe, with ſome followers and frinds of his, into Burgundy, to a certaine Wildernes or Solitary place, called *Ciſtertium*, and there labouring to bring them to their old nature (which they had falne from,

1. *Ciſtertion* MS. 2. *Ciſterian* MS. 3. *Ciſterian* MS.

hee

Fig. 1. The Great and little outer Gate, as we enter into Rewley



Fig. 2. A View



Fig. 3. A View of the Remains of North Osney, or Rewley Abbey, from the West, taken in the Year 17





(a a) This seems to have been the Chapter-House. It no
the Earls of Cornwall, upon the inner Gate, as we go int

A.D.157...
F W.K.W.
I.W.R.W.1574.
L.C.1711.

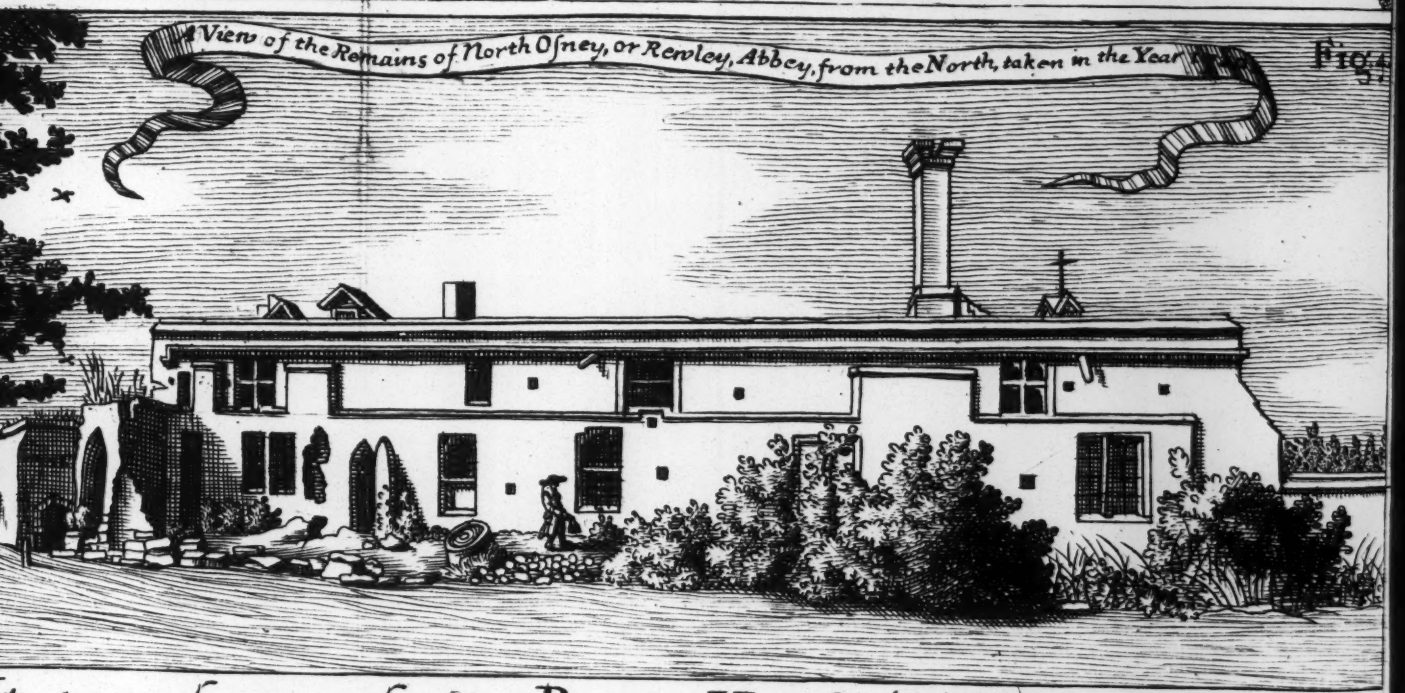
Fig. 2.

A View of the Remains of North Osney, or Rewley, Abbey, from the South, take



A View of the Remains of North Osney, or Rewley, Abbey, from the North, taken in the Year

Fig. 3.



t now ſerves for a Brew-Houſe. (bbbb) The Arms of
o into Rewley-Houſe. (c) Upon this Chimney we have theſe Notes

V.

574.

Delin. M Burghers ſculpt. Univ. Ox.

rp®

hee failed of) did, undoubtedly, adorne them with this new name of [1] Ciſtertians. Theſe were reputed the renued and the reformed Benidictines, and, upon that imputation, were eſteemed much holier, and, conſequently, obtained greater priviledges of the Pope and ſe- Pag. 82.
cond Lateran Councell, then anie other order, [2] *utpote ferventiſſimi ad devotionem*, as beeing moſt earneſt men in their devotion. Of this refined and ſublimed order, there were in this Towne two perticuler Houſes, the firſt the Abby of North Oſney, comonly called Rewley, and the other Barnard Colledge, as preſently and breifely you ſhall underſtand.

The Abby of North Oſney, otherwiſe called Rewley.

IN the yeare of our Lord. 1281. [3] Edmund, Earle of Cornewall, founded a Monaſtrey of the [4] Ciſtertian Order in Oxford, and brought from Thame Monkes of that Fraternitie, whom hee there placed, and, att his firſt donation, gave unto them the Manner of [5] Erdington, cauſing Robert Barnehill, then Biſhopp of Bath and Wells, and the King's Chancellor, to dedicate the place of this Abbey, which hee did the third Ides of December, in the forenamed yeare, and the Pag. 83.

1. *Ciſterians* MS. 2. *Ut potem* MS. 3. *Edward* MS. 4. *Ciſterian* MS. 5 Now called *Yarnton.*

ſame daie laid the Foundation, and called the Church by the name of North Oſney.

This place afterwards (I know not upon what occaſion [1]) was better knowne by the name of Rewley, then North Oſney, though well enough by both. The number of the Monkes alſoe, I can better deliver by unwritten tradition, then by any written verity that I have ſeene, that is to ſaie, by 21. Elme Trees, ſtanding in two Rankes on each ſide of the way from the outward gate to the dwelling houſe, and of one Tree planted att the upper end, which, they ſaie, repreſenteth the Abbatt and his Covent, Capittularly aſſembled. This houſe alſoe ſuſteyned the common Calamitie of Henery the Eight his diſpleaſure, and is now a percell of the poſſeſſion of Ch. Ch. but hath noething of the old Edifices remaineing, ſave onely a convenient dwelling, with a ſmall portion of ground wherein it ſtandeth.

This was, and is the tradition of the people, but the truth is, there were but [2] 12. Cannons, and their [3] Abbotts.

Pag. 84.

Barnard Colledge.

THIS Colledge, alſoe, was of the ſame Order of Ciſtertians, but, peradventure,

1. Which, however, may be learned from Leland's *Itin.* Vol. II. p. 71. 2. In p. 71. of the IId. Vol. of Leland's *Itin.* it is noted, that here were an Abbat and fifteen Monkes. As for the Elme Trees here mentioned, there are ſeverall old men now living in Oxford that remember them ſtanding. 3. Sic.

called

called Barnardines, which I doe the rather ſuppoſe, becauſe that I find, that St. Bernard, borne in Burgundy of noble Parentage, did immitate the example and zeale of Robert aforenamed. And as hee, by [1] this endeavour to reforme that Order, had cauſed them of the Benedictines to be called after the place Ciſtertians, ſoe that St. Barnard likewiſe, by his ſecond and greater endeavour to bring it yet more neare *ad primævum ſui nitorem*, cauſed them of Ciſtertians to be called, after his private perſon, Bernardines. For in the yeare. 1113. beeing then about 22. yeares of age, with more then thirty Aſſociates and Companions, hee betooke himſelfe into the Wildernes of *Ciſtertium*, for the ſame end and purpoſe, att what tyme one Stephen was Abbott there. Soe that though wee have here three names, Benidictines, Ciſtertians and Bernardines, yet are wee but one onely Order of Benedictines, reviſed and ſett out in two newer and later Editions. The firſt whereof gave unto them their life and beeing, the ſecond immunities and priviledges, the third honor and high reputation of holines and puritie of their profeſſion, by reaſon of [2] the Eminencie and Excellencie, both in vertue and learning, of that Holy man who was their laſt Reformer. This Foundation was erected by Henry Chichely, Archbiſhopp of Can- Pag. 85.

1. F. *his.* 2. *Their* MS.

terbury, in the daies of King Henery the Sixt (before hee began his other Colledge of All-Soules) *Anno Domini.* 1438. This building, likewiſe, haveing three ſides, after the common Suppreſſion, fully ſtanding, was by King Henery the Eight given unto Ch. Ch. and of the Deane and Cannons there Sir Thomas White, Knight and Alderman of London, did, in the Raigne of Queene Mary, purchaſe it, and the
Pag. 86. Grove, upon ſuch occaſion, as wee ſhall relate, when wee come to ſpeake of St. John Baptiſt Colledge.

Of thoſe ſeverall Fraternities of Friers Mendicants, as have beene heretofore in this Univerſitie.

HAVEING ſpoken of theſe Orders of Monkes, which, under the pretence of Holynes, wonn favour in the World to diſpoſe the Seculars, wee now come to holier men in ſhew then they were, which though they could not diſplace the Monkes from their Roomes and Poſſeſſions, yet they did diſgrace and abate the opinion and eſtimation of that holynes, which they had aſſumed, as much, (if not more) then they had donne unto the Secular Preiſts and Cannons before them.

Although the Orders of Friars Mendicant, or

or Beging Friers, grew to be almoſt infinite, and a burden of idle vagrant people, not to be endured in this Realme, yet I doe not find, Pag. 87. that this Univerſitie gave entertainement to anie other, then thoſe fower Orders, which were tolerated by the Great Counſell of Lions about the yeare of our Lord. 1273. or 4. holden under Pope Gregory the. 10. which Councell I, therefore, call Great, becauſe there were in it Biſhopps. 500. Abbatts. 60. Prelatts. 1000. beſides all the principall heads of the Mendicant Friers. In this Councell two things were ordained; Firſt, that noe order of Begging Friers ſhould be allowed, but theſe 4. onely, *vizt.* the Dominican or Black Preaching Friers, the Mynors of the Order of St. Frances, the Fryers Eremites of the Order of St. Auguſtin, and the White Friers Carmelites. Of each of theſe ſeverall Orders there was one Houſe of Fraternity in this Univerſitie.

The Black Preaching Friers of the Order of St. Dominick. Pag. 88.

THE Friers of St. Dominick's Order began in the daies of King [1] John and Pope Innocent the third, *Anno Domini* 1205. They had a faier Colledge and Church here in Oxford, in that place which is to this daie called

1. *John John and* MS.

the

the Black Friers, haveing Grand poole on the Eaſt ſide, the Gray Friers on the Weſt, the River of Thames on the South, the Water of Trilmilbo, and the Brewers lane on the North. There Houſe was builded by Iſabell Bulbeck, Counteſſe of Oxford, who was buried there *Anno Domini*. 1245. The mother of this Dominick beeing great with him, dreamed, that ſhee had in her wombe a wolfe, which had a burning Torch in his mouth. This dreame they of his Order doe greatly advance, and expound
Pag. 89. to the glory and credit of their Founder. Their profeſſion ſtandeth upon three principall points, which are thus deſcribed: *Charitatem habentes, humilitatem ſervantes, & paupertatem voluntariam poſſidentes.*

Firſt, to ſhew that they be men haveing Charitie, keepeing humilitie, and poſſeſſing wilfull poverty, their habit and cloathing [1] black, Gowne, Coate, and Caſſocke, and Stockings all of the ſame collour. This Fraternitie was wont much to glory and tryumph of two famous perſons buried in their Church: the one Iſabell Bulbeck their Founder, of whom wee ſpake be-
* Peirs. fore; the other [2] * Peirſe Gaveſton, the great Favorite of King Edward the 2d. who, in his flight to Wallingford Caſtle, beeing taken by Guy Earle of Warwick, from Dathington, *alias* Dadington, and from thence carried to his

1. F. *are* vel *is black*. 2. Sic.

Caſtle

Caſtle in Warwick and there beheaded, was firſt interred in the Church of this Fraternitie for a time, and from thence afterwards, by the King himſelfe, and manie of his Biſhopps and Clergie, was [1] from thence" ſolemnely tranſlated to King's Langly in Hartfordſhire, and with all Ceremonies, Pomps and Signes of honor, as in a more honorable place, againe buried. Pag. 90.

The Franciſcan or Gray Friers, otherwiſe called Minors or Minorites.

ABOUT the ſame time that the Dominicans came hither, the Franciſcans alſoe arrived, who were called Franciſcans of their Patron, Grey Friers of the collour of their habitt, *minores & minimi* of their pretended humilitie. Their Patron *Franciſcus* was an Italian of *Aſſiſium*, who died *Anno Domini.* 1227. His Order was confirmed by Pope Honorius the 3d. *Anno Domini.* 1224. They of this Order have a fable, that Chriſt and his Saints did ſtigmatize him with 5. wounds, and thence blaſphemouſly called him, *Typicall Chriſt.* Though they bee all under one Rule and Clothing, which is a Gowne of Grey, and that very courſe, noe ſtockings to their leggs, but a latchett to their ſhooes, and a hempden coard for their girdle, yet they are divided into manie ſorts and differences. Some goe on treen-ſhoes or pattens, Pag. 91.

1. Delenda forſan.

ſome

ſome bareſoote, ſome Obſervants Regular, ſome Minors or Minorites; yet they all follow the Teſtament of St. Frances, and are alwaies oppoſite unto the Dominicans or Black preaching Friers, eſpetially in two things. Firſt, concerning Senioritie, which of them ſhould bee the auntienter. Though this queſtion bee decided very well by Antonius, (*vizt.*) *quantum ad quandam conceſſionem ſimplicem habitus & modi vivendi quaſi permiſſionem, prius fuiſſe inſtitutum Minorum per Innocentium.* 3. In reſpect of a certaine ſimple Graunt both of their habit and
Pag. 92. manner of liveing, by waie as it were of permiſſion, the Inſtitution of the Friers Minors was firſt allowed by Innocentius the. 3d. but in reſpect of ſolemne approbation by Apoſtolicall Bulls, authentically written and ſealed, the Order of the Dominicans (though confirmed by Honorius the. 3d. the Succeſſor of Innocentius) had the priority; yet they remaine not ſatiſfied with this deciſion, but continue in their former ſtrife and contention ſtill. The other point, wherein they differed, was concerning the conception of the Virgin Mary. For the Franciſcans held, that ſhee was conceived without originall ſinne.

The Dominicans held the contrary, that ſhee was conceived in originall ſinne. And Pope Sixtus the 4th. decided the matter on the Franciſcans ſide, by putting them to ſilence upon paine of

of Excommunication, and beſides added a Feſtivall daie unto the Calender, which hee called Pag. 93.
the Conception of our Ladie, in remembrance ſhee was borne without Originall ſinne, which is celebrated upon the 8th. daie of December. For their Houſe in Oxford, I find noe ſpetiall Founder, but onely certaine percells of ground, for the ſcituation of their Houſe, given to them by divers ſpeciall perſons, as namely by one Thomas de Walonges, and ſome others: and by King Henry the. 3d. of whom it is recorded in the Tower of London, that in December. 22. *Anno Domini.* 1244. and in the 29th. yeare of his Raigne, hee did, by his Letters [1] Patens, give them leave, (*vizt.* the Franciſcan Friers) to encloſe a place in Oxford from Water gate under the Walls of the Cittie, to another gate there in the Wall Weſtward, for their habitation in Saint Ebb's Pariſh: which place, hee ſaith, hee purchaſed of one Henery the ſonne of Symeon, a Jew as is probable. Hereby it doth Pag. 94.
appeare, that their habitation was in the backſide of Saint Ebb's Church Weſtward, the Entry whereinto was att Little-gate *alias* Water gate. They had their faire and convenient Lodgings, and alſoe a decent Church. The Roome was farther enlarged with the Weſt end of that Ile, wherein the Colledge of the Dominican Preaching Friers ſtood, with a litle Bridge to paſſe over [2] Trilmilbo Streame to it.

1. Sic. 2. *Trilmalbo* MS.

This percell of Ground they uſed as a Walke or Grove for their Recreation. They were all honored with two great Prerogatives, *vizt.* the bookes of that moſt learned and worthy Prelate Robert Groſthead Biſhop of Lincolne, who, while hee lived, gave them to this Fraternitie. *Anno Domini.* 1253. *Anno* 38°. of King Henery the. 3d. his Raigne; the other, of the body of that moſt learned Clarke Roger Bacon, an Engliſh man, borne in the Countie of Dorſetſheire, and moſt deſervedly created Doctor of Divinitie in France, who was buried in their Church, as Johannes Roſſius teſtifieth.

Pag. 95.

The Auguſtin Friers Eremites.

THERE be manie Relations concerning the [1] Order and Author of this Order. If you will beleave themſelves, they come immeadiately from St. Auguſtin, that great Biſhopp of Hippo; but wee have partly heretofore ſhewed this to be otherwiſe, and Sabellicus in his. 7. *Ennedde*, *lib.* 9. Volateranus, Polidorus Virgilius, and diverſe others do more fully refute it. That ſtorie that I think beſt of them to bee allowed of, is this, (*vizt.*) that Innocentius the 4th. conſidering that there were divers Eremites wandring abroad in deſarts and ſolitary places, which were not all of one Or-

1. Sic, cum lineola in MS.

der

der and Name, and that they might be profitable for the advancement of his Roman Sea, hee had a purpoſe to reduce them all into one Companie, and ſoe ordered that they ſhould all live under one Prior generall, and all compoſe themſelves to the Rule of St. Auguſtin, and ſhould all uſe one habit and forme of Apparrell, one office, and the ſame inſtitutions, and, that this Order might proſper more effectually, hee appointed one of his Cardinalls to be the Provoſt and cheife Proviſor of this Order. But while hee was buſy hereabout, hee died and could not bring his purpoſe to effect. They invented, therefore, that St. Auguſtin, beeing deſirous to have an Order of his name, to flouriſh here upon Earth, appeared to Alexander the 4th. Succeſſor to this ſaid Innocentius, in a Viſion, wherein hee preſented himſelfe, *grandem quidem capite, ſed membris exilem*, that is, with a great head, the reſt of his parts and members very ſmall; by which Viſion the Pope was admoniſhed to perfect the project, which Innocentius had intended. For all the Friers Ermites, though they were called formerly by divers names, hee brought into one Companie, and comaunded that they ſhould ſtile themſelves by noe other title, but this, *vizt. Fratres ordinis Erimitarum Sti. Auguſtini*: Brethren Eremites of the Order of St. Auguſtin.

Pag. 96.

Pag. 97.

In this Univerſitie in the Raigne of Henery [1] the 3d. principally by his guift and authority, they were planted in that place, which of them was called the Auguſtin Friers, and where now Waddam Colledge ſtandeth, as it maie appeare out of this Deed, extracted out of a Manuſcript of Mr. Denham's of Borſtoll in theſe words: *Notum ſit veſtris reverentiis*, &c. Bee it knowne unto your Worſhipps, that the moſt excellent King Henry the 3d. for his ſoules health, and att the requeſt of John Handlow of Borſtoll, Pag. 98. Knight, purchaſed certaine percells of Land of divers perſons in the Suburbs of Oxford, which lieth over againſt the poſterne of the Citty, which is called Smith gate; which percell of Ground the ſaid King, upon the inſtance of the ſaid Knight, gave to the ſaid Friers Eremites of St. Auguſtine, and to their Succeſſors for ever, to the end that they might build there a Church, and other Houſes of neceſſarie uſe, for the Commodity of the ſaid Brethren. And, therefore, principally the King, and after him the honorable Knight John Handlow were, almoſt, reputed Founders of this Fraternitie. Theſe Auguſtine Friers were great Diſputers, and, by their diligence att home in their owne houſe, brought manie of the Univerſity to come and heare their Diſputations, whereupon grew thoſe Diſputations which wee call the Auguſtins,

1. *The 8th.* MS.

and

and were there firſt begunn, and by the Authority of the Univerſity enjoyned to bee performed by all Graduats before they ſhould be created Maſters. There the Bachelors diſputed firſt in the old Logick, ſecondly in the new, and thirdly in Philoſophie. Theſe Diſputations afterwards, by reaſon of a plague that happened in the Auguſtines, were tranſlated to St. Marie's, where they continued ever ſince. Pag. 99.

The habit of this Order is black. Of the ſame colour is their Cowle from the Head to the Shoulders; under that a litle white Coate, with a white Liſt. Their Girdle is of Leather, button'd with a Button of Oxhorne. This apparrell was enjoyned them by Alexander the 4th. and therefore came not from St. Auguſtine, as maie appeare by this old enſueing Diſtick:

Mendici fratres induti veſtibus atris:
Auguſtinus ego nomen habere nego.

I Auguſtine beare noe name of that rude pack Pag. 100.
Of begging Fryers, which cloathed are in black.

The Carmelite Friers, commonly called the White Friers.

THESE Friers tooke their name of White from their Habit, which, att the firſt Inſtitution, was of divers colours, white and edged about with red, ſuch (as they ſay) Elias the Prophett was wont to weare; which (as I under-

underſtand) was that kind of habit, that Albertus the Patriark of Conſtantinople, *Anno Domini.* 1204. gave them, *vizt. Cappam ſuperiorem ex ſerico,* &c. their uppermoſt Capp or Cowle of ſilke, adorned with certaine long white ſtricks peckled grey, which they alſoe thought to have beene after the faſhion of Elias. But afterward Honorius the 4th. Pope, changed that Habit, as not fitting for Religious men, and, inſtead of their various collours, enjoyned them to weare white onely, ſoe as their Apparrell might be ſutable and agreeable to virginitie, and thereupon cauſed them to be called the Brothers of the Virgin Mary, which [1] title liked themſelves ſoe well, that they procured of Pope Urbane the. 6. [2] three yeares pardon for all ſuch as would ſoe call them. But certaine merry fellowes (ſeeing [3] their vanitie, and knowing how litle they were a kin to Mary the bleſſed Virgin) called them Brothers of Mary Egiptiall the Harlott, whereat the Pope himſelfe was [4] ſo ſorely offended, that hee plainely pronounced them Heritickes for their labour.

Pag. 101.

Lambert pag. 208. in Neueden.

They were alſoe called Carmelites, from the Mount Carmell in Paleſtina, according to that verſe in Baptiſta Mantuan one of that Order:

Mons Carmelus ubi gentis cunabula noſtræ.

1. *Litle* MS. 2. Deeſt *three* in MS. 3. *The vanitie* MS. 4. Deeſt *ſo* in MS.

And

And in that Mount neare unto the Well of Elias the Prophett, whom they imitated to betoken their holines. And becauſe there was, neare unto the Well of Elias, a litle Chappell of our Lady, they built thereby their firſt Monaſterie. Upon which occaſion they were alſoe called the Monkes Carmelites of the Virgin Mary, as Polidor Virgill teſtifyeth. They came into England *Anno Domini*. 1240. in the Raigne of King Henery the third, and had their firſt Harbor at Newenden in Kent. They were placed in Oxford in the tyme of Edward the ſecond, *Anno Domini*, 1313. in that Palace, which King Henry the firſt had builded, and called by the name of Beamonts, which King Edward gave unto them upon this occaſion. In the ſeventh yeare of his Raigne hee fought a ſore Batle in Scotland, neare Strivelin, not farr from [1] *Buanack borne, where manie of his Nobles were overthrowne. But hee himſelfe with his Biſhopps and Hugh Spencer eſcaping by Flight, vowed to God, that hee would build unto the poore Carmelite Friers an Houſe, in the which hee would place. 24. Brethren, to be Students in Divinity, which hee afterward did in Oxford, by converting the forenamed Beamounts from a King's Palace [2] into an habitation for Friers Carmelites. This Order procured themſelves admiration

Pag. 102.

*Baunack.

Pag. 103.

Stow. p. 217. col. 1.

Cambd. Brit. pag. 269.

1. Sic. 2. *Into an into an habitation* MS.

and

and opinion above all the Mendicants or Begging Friers, and continued untill the great Deſtruction, when they ſuffered the common Calamitie of all other Orders.

The Beaumonts.

BY this laſt Narration of the Carmelites, it doth appeare, that the King alſoe himſelfe had a Palace, or Habitation, in Oxford called *the Beamounts*, which was ſcituated betweene Gloceſter Hall, and the oppoſite parte of St. Giles Pariſh, whereof part was ſtanding, untill ſuch time as St. John Baptiſt Colledge
Pag. 104. tranſlated the Stone and Timber for the building of their Library, in the yeare of the Raigne of Queene Elizabeth and of our Lord [1]

THUS have wee performed the firſt parte of our Project, and declared all ſuch Houſes and Foundations, as have beene heretofore and are not now in this Univerſitie, I meane are not now in thoſe Titles and Endowments, as they then were, though ſince, by the benevolence of worthy Founders, they are ſtanding and continu-

1. Supple 1596. qui quidem fuit partim 38, partim 39. Reginæ Elizabethæ.

ing,

ing, yet under other Names: 6. of the ſame. 13. *vizt.* Ch. Ch. Canterbury Colledge, St. John Baptiſt, Trinitie Colledge, Gloceſter Hall and Watham Colledge, as hath beene heretofore alreadie touched, and ſhall bee hereafter more fully declared, when wee come to our third part, which concerneth the Colledges ſtanding and flouriſhing now. In the meane ſeaſon wee will proceed unto our ſecond Part, and, by a curſorie view or perambulation, wee'll deliver what wee find worthy of obſervation, ſpetially belonging unto Antiquitie, in every ſmall Streete and Suburbs of this Citty. And firſt, to begin our entrance into the Citty, wee'll compoſe our ſelves, as comeing from Abingdon, and beeing arrived att the Gate of [1] Balywood, which is next to Oxford, becauſe that Gate is the outmoſt Bounds of our Limitts and Juriſdiction Southward, wee will take a view of the next adjacent Villages on both ſides, and poſting on our waie towards Oxford, wee will obſerve ſuch things as in each of them ſhall bee worth obſervation. Pag. 105.

The firſt that occurreth to our eies from this place, is an Houſe upon the left hand called [2] Childſwell in the aſcent of an Hill, where old traditions ſaie was ſometymes a Religious Chap-

1. Vulgo, *Bagley-wood.* 2. See what I have ſaid about this Place in p. 134. of the Vth. Vol. of Leland's *Itinerary.* There is alſo a hint about it in p. 188. of the VI. Vol. of Leland's *Collectanea.*

pell neare unto a Well, which Well, by the Holynes of the Chaplaines ſucceſſively ſerving there,
Pag. 106. had a vertue to make Women that were barren to bring forth Children, and ſoe gave name to that Place. Now leaveing Hinckſey on the left Hand, caſt your Eie downeward over the Water, and you ſhall ſee a Towne, on the oppoſite ſide, called Ifley, knowne eſpetially by that title, that the Parſonage thereof is the peculiar Corps of the Archdeaconry of Oxford. And now beeing come to the deſcent of the Hill, and entered into the [1] Cauſy, it will not bee amiſſe to know upon what ground wee goe. For it is not naturall Ground, but forc'd and made Ground, and called (as wee ſaid before) a Cawſie, haveing in it above 40. Arches of Stone, I will not ſaie firſt founded, but very well repaired and reſtored by the charge of Doctor John Claymond the firſt Preſident of C. C. C. according to that which [2] Sheprene
Pag. 107. ſpeaketh of him writing his life:

Egrederis portam, quæ recta vergit ad Auſtrum:
Clamondi [3] *munis compita ſtrata vides.*

Betweene the foreſaid Towne of Ifely and [4] Kennington, the River is very broad and ſhallow, and maketh that famous Ford, which giveth name unto the Citty, which, as the Hiſtorie of Oxford ſaith, *à quodam vado vicino populus*

1. *Cauſy it, it will* MS. 2. Sic, cum lineola. Lege, *Shepreve.*
3. F. *numis.* 4. *Rennington* MS.

Saxo-

Saxonicus nominavit Oxenford, & ad locum Studii prælegit: The Saxons from a certaine Ford neare unto the Towne named Oxenford, and appointed it for a Place of Study. If any man require auntienter names; it was called Caer Mempric, Caer Vortigerne, [1] Rydychen, Bellesitum, Caer [2] Bosta, *&c.* in the Brittaine time, as Johannes Rossius testifieth. Passing along the Cawsy, wee see noething, on either hand, saveing onely spatious Meadowes, devided by the severall Streames of the River, which runn under the forenamed Arches, and when wee [3] come somewhat neare the Towne, two severall Farmes, the one on the left Hand belonging unto Brasennose, the other on the right belonging unto University Colledge, and betweene both a litle House, called the Archdeacon of Barksheire his Court; and, lastly, att the Entrance into the Towne, that Tower which standeth upon the Bridge, like a Pharos or Watch Tower, is [4] commonly called by the name of Frier Bacon's Study, not that it was soe indeed, neither can I learne anie other reason of that name ascribed thereunto, then what is delivered by old Tradition, *vizt.* that that beeing a remote place, and farr enough from Companie, Fryer * Bacon (knowne to

Pag. 108.

* Roger Bacon.

1. *Kydychen* MS. Vide Joan. Rossum de Regib. Angl. à nobis editum, p. 21. 2. Vel potius *Bossa*. Vide J. Rossum, loc. cit. 3. *Came* MS. 4. *Com̃on called* MS.

bee a great Aſtronomer) did, perhapps, ſometymes [1] uſe, in the night ſeaſon, to aſcend thither to take the Altitude and Diſtance of the Starrs. This maie bee the more likely, becauſe
Pag. 109. hee was a Franciſcan Frier, and his Chamber not farr of, from whence commeing over the great Bridge wee paſſe by Houſes on each ſide, 'till wee come to a litle Bridge, which is the limitt, diſtinguiſhing Oxfordſheire from Barkſheire, haveing a ſmall Streame running under it into the water of Trilmilbo, whoſe Courſe before of old was not to fall into Iſis, as now it doth, but into [2] Charuell through the midſt of Ch. Ch. Meadow, which though it be now one, yet, in former tymes, was two, the farther part, next unto Iſis, be[illegible]nging unto the Citty of Oxford, and called the Towne Meade, and the higher parte, next to Friſwide's, belonging now to Ch. Ch. and of old called Friſwide's Meade, but, in the daies of King Edward the. 6th. the Deane and Chapter, haveing then an annuall Markett, or Fare, uſually kept about St. Friſwide's daie in the Quadrangle, and on that Foundation did exchange it with the Towne,
Pag. 110. for their parte of the foreſaid Meadow, and daming upp the old Channell that ran into [3] Charwell, [4] continuated the two Meadowes into one. In memory whereof, there are yet,

1. *Uſe to, in the night ſeaſon, to aſcend* MS. 2. *Charnell* MS. 3. *Carnwell* MS. 4. Sic.

att

att this daie, certaine Meere Stones ſett [1] in a Meadow, according to the courſe of the Streame, [2] beeing yet to be perceived is to this daie called by the name of Sherelake. From this litle Bridge wee come into the Suburbs of Oxford, commonly called Grampoole, not that it is ſoe now, but that it was ſoe heretofore, before the Ground was drayned, by the diviſion of Trilmilbo Streame into. 2. the new Courſe running behind the [3] Houſes of this Streete on the Weſt ſide, and parting them from the Preaching Friers, 'till it come to the foremention-ed Bridge, and the old Streame houlding his Courſe by Ch. Ch. Saw Pitt, and behind the Houſes of the Eaſt ſide of the ſame Streete, and ſoe meeting with his Fellow runn both togeather into Iſis over the old Streame. There is one other Bridge, before wee come into the Citty, which runneth by the Biſhopp of Oxford his Houſe, from whence wee come from the South gate of the Citty, the Cardinall's building lying on the Eaſt ſide of the Streete, and the Almes Houſe on the Weſt, where it is to bee obſerved, that, betweene thoſe 2. Corners of each ſide, there ſtood, within theſe few yeares, an old auntient Gate of Stone, which though now wanting, and cleane taken away, yet is therefore to be remembred, becauſe it was the South Gate of the Citty, continuing on the

Pag. 111.

1. Sic. F. *in the Meadow.* 2. Sic. F. *which being.* 3. *Houſe* MS.

Wall

Wall onwards, and there on a faier Stone were quartered the Armes of England and France in one Scutchion, the Armes of England beeing graven in the former and upper place, and thoſe of France in the nether, contrarie to all that I, heretofore, have ſeene, which ſeemeth to mee worthy to be remembred for that it
Pag. 112. gave honor and precedencie to our Nation, and was a Monument not elce where to be found. Proceeding, therefore, from this Gate onwards to Borcado (omitting to ſpeake of the
* Lanes [1] * Lands and Buildings of both ſides) wee find on the waie, on the right Hand, in the Fiſh Markett, firſt the two Towne Halls, the upper and the lower, auntient both and ſerving, att the Quarter Seſſions, for the meeting of the Juſtices of the [2] Countrey, and ordinarie Affaires of the Citty. From hence wee goe upp to Carefax, or Quarvex (ſoe called, becauſe *quatuor in ventos ibi ſe via fundit eunti*) upon the higheſt part whereof ſtandeth a faier Conduit, the late and worthy worke of Mr. Otho Nicholſon, a Gent. of London, who, for the publike good both of the Univerſitie and Citty, builded the ſame, every Colledge from thence haveing a Cock to their Kitchins, and the wholl Towne
Pag. 113. recourſe thereunto for their Water. On the left hand, under the Eaſt end of St. Martin's Church, yee ſee that Seate, which is called

1. Sic. 2. F. *County*.

Penne-

Penneleſſe Bench, builded by the Cittie, aſwell for their ſolace and proſpect every waie, as for the conveniencie of the Market Women in the tyme of Raine; and ſoe leaveing the Innes and Tenements on both ſides, wee come to the Corne Markett, which Fabrick Doctor Claymond, the firſt Preſident of C. C. C. (of whom wee ſpake before) builded att his owne charge, and covered it with Lead,

Ut poſſit [1] *circum ſaccus habere locum.*

Hence wee paſſe on to the North Gate called Bocardo, famous, as for Antiquity, ſoe for impriſonment of Thomas Cranmer, Archbiſhopp of Canterbury, Doctor Ridley Biſhopp of London, and old Father Latimer ſometimes Biſhopp of Worceſter, in the daies of Queene Mary, all of them burnt in the Towne Ditch, Pag. 114. over againſt Baliell Colledge, and not farr from this Priſon. And here wee will make ſtaie from proceeding further, 'till wee goe back againe, and take a view of thoſe ſeverall Lanes and Streets, which, on the Weſt ſide, open themſelves towards the Weſt Gate of the Cittie. [2] Comeing, therefore, out of Grandpoole, the firſt Lane Weſtward is that which is called Brewers Streete, and hath noething memorable in it, but onely that it leadeth towards the

1. *Sircum* MS. 2. *Comeing therefore out of Grandpoole the firſt Lane Weſtward of the Cittie Comeing therefore out of Grandpoole the firſt Lane Weſtward* &c. MS.

Preach-

Preaching Friers over the Streame on the left, and to the Grey Friers directly goeing on, hard by Litle-gate, of both which wee have alreadie ſpoken. From hence wee paſſe backwards againe to the Almes Houſe (ſometyme called the Tenement of) right
Pag. 115. over againſt Ch.Ch. great Gate, where wee ſee, on our right hand, the Church of St. Aldate, *alias* Eldad, a Saint not commonly knowne, but worthy to be remembred in this place, both for the Antiquitie of the Church, and the worth of him, to whoſe Name it is dedicated. The Church is as auntient as the Saxons tyme, and Aldate, or Eldad, whoſe Name it beareth, was, in thoſe daies, Biſhopp of Glouceſter, of whom this enſueing Storie is related.

Spee.269. col. 1. Att what time Aurelius Ambroſius, King of the Brittaines, had oppoſed himſelfe in a great Battaile againſt Hengiſt at Maſſebell, beyond Humber in Yorkſhire (for Horſa, the Brother and Companion of Hengiſt, had formerly beene
Stow pag. 52. ſlayne att Alford in Kent by Catagerne, Brother to Vortimer, immeadiate Predeceſſor unto Aurelius, in which Combate Catagerne himſelfe died alſoe) and in that feight had taken
Speed pag. 207. Pag. 116. him Priſoner, the King and his Nobles aſſembled themſelves in Glouceſter, to conſult what was to bee donne with their Priſoner. Among other of the Nobilitie, there were, att that tyme, of the Cittie of Gloceſter three noble and

and renowned Perſonages, Edell the Earle, Eldad the Biſhopp, and Eldo the Maior or cheife Governor there att that time, all of them preſent att the Conſultation; and when the greater parte of the Companie ſeemed to favour the life of Hengiſt, Eldad the Biſhopp ſpake to this purpoſe, that his life was, by noe meanes, to be ſpared, both becauſe hee had broken his faith and promiſſe unto the Brittaines, (for beeing ſent for to aid them, hee ſett himſelfe, and all his Forces to their utter Deſtruction:) and his Daughter Rowena, beeing now growen potent in the Land, did many exceeding ill Offices unto the State, eſpetially Pag. 117. in beeing the cauſe of Vortimer's death. And, therefore, there was noe more mercy to be ſhewed towards him, then God comaunded to be ſhewed unto Agag, the King of the Amalekites, whom when Saul ſpared, Samuell the Prophett tooke and hewed in peeces, before the wholl Companie of the Iſraelites. This did hee deſire to bee executed and performed upon Hengiſt, and if there were noe man found willing to doe the Execution, hee would, in that point, follow Samuell, and become the Executioner himſelfe. This was ſpoken with ſuch Gravitie and Courage, that hee moved all the Companie to be of his opinion, and, by the common ſentence of all that were preſent, the Priſoner was committed unto Eldo the Maior,

and hee leading him out of the Cittie, to the place of Execution, there putt him to death.
Pag. 118. This was the Saint in whoſe name the Church was dedicated. In this Church there is a Chappell of newer building then it ſelfe, but the Founder or Builder thereof I doe not find. It is peculier and propper to Broadgates, where they daily meete for the celebration of Divine Service. There is in this Chappell a Tomb of Alabaſter, under which is entombed the bodie of John Noble Doctor of the Civill Law, and in his time Principall of Broadgates, and Officiall to the Archdeacon of Berkſhire.

On the left hand ſtandeth the old and auntient Hall Broadgates, now weary of it's former name, and ſtiled by the title of Pembroke Colledge by King James, not long before his death. From thence proceeding further, there is another Hall called Beefe Hall, not inhabited with anie Schollars, but become the Tenement
Pag. 119. of ſome private perſon. This Lane alſoe leadeth downe to Litle-gate, and both the forenamed Friers on the left hand, and to St. Ebb's Church Corner on the right, where ſtanding wee ſee backwards towards Ch. Ch. Penny Farthing Streete, on the left hand the Weſt gate of the Citty, leading downe to St. Thomas Pariſh, and before us, on both ſides, the Litle Baylie, and St. Peter's Church in the Great Bayly. This St. Ebba, of whom the Church is named,

named, was daughter to Etheldred, 7th. King of Northumberland, and Acta the daughter of King Ella. Shee was reputed for a Saint, and, for that cauſe, bare the Dedication of this Church. Shee was alſoe Abbeſſe of Coddingham Abby, and had under her Goverment and Education Ethelrid, or Audrid, daughter of Anna, King of the Eaſt Angles, which alſoe was canonized for a Saint, and building the Abby of Ely, became the firſt Abbeſſe of that Church. This memorable thing is related of Ebba, that, to avoid the luſt and fury of the Danes (who ſpared noe Religious perſons, or places where they came) cutt of her owne Noſe and upper Lipp, as alſoe did all the Nunnes under her charge, leaſt the baite of their Beauties ſhould prove the bane of their Honors and Honeſtie. Vide Cambd. 606. Ebba claruit an. ſal. 630. Pag. 120.

From thence goeing onward to St. Peter's, wee goe through the Litle Baylie to the Great Baylie, wherein that Church ſtandeth, of which Saint wee need ſpeake [1] noething, becauſe hee is ſufficiently knowne by the Scripture. In this place alſoe wee have another [2] quadrapartite waie, where, on the left hand, wee may diſerne the entrance into the Caſtle of St. George. And a litle beyond that, the Weſt gate of the Cittie, which before wee have diſcryed. From St. Ebb's Church directly before us looking towards Bocardo, wee ſee on our right hand Pag. 121.

1. *Noething of becauſe* MS. 2. Sic.

thoſe poore Tenements, called the Seaven deadly Sinns, and the Back ſides of St. Marie's Colledge, and thoſe Houſes which are in the Corne Markett; on the left, the Hall called New Inn, with poore Tenements and Gardens till you come to Bocardo; on our right hand the Shambles or Bucherrow in the midſt of the Streete, from whence wee maie eaſily diſerne the corner of St. Martin's Church, and the Conduit of Carefax whereof wee ſpake before. There is then noe difficultie here, but onely why theſe two Streets are called the Baylies, and what kind of Saint, St. Martin was. Of the firſt I can give you noe other anſweare, but conjecture, that as in London the Old and Litle Bailies were ſoe called, becauſe there were kept
Pag. 122. the Seſſions Court of the Chamberlane of London, ſoe, peradventure, here, in former tymes, ſome like Courts might have beene held. Concerning St. Martin, what kind of St. hee was, I anſweare, hee was Biſhopp of Towers in France, and died about the yeare. 397. Hee had, in his younger yeares, beene a Souldier, in his midle age did manie great and wonderfull workes, and haveing lived Biſhopp. 36. yeares, died in the. 81. yeare of his age. And here wee end our Survey of the Weſt part of the Cittie within the Walls. And now wee will take a view of the Weſterne and Northerne Suburbs, and after that returne to the Eaſterne parts

parts within the Walls, and Suburbs alſoe without the Walls of this Cittie.

In the Weſterne Suburbs, therefore, of this Cittie wee find litle more worthie obſervation, then thoſe Places whereof wee have alreadie ſpoken, I meane the Caſtle of St. George, the Pag. 123. Abby of South Oſney, the Abby of [1] North Oſney, the Pariſh Church of St. Nicholas, and Gloceſter Hall. The onely thing here to be enquired is, what Saints St. George and St. Nicholas [2] were. And, firſt, for St. George, hee was a Military and a Martiall St. and *in ſortitione Gentium*, when all Countries caſt lotts what peculiar Saint every one ſhould have to it ſelfe, it fell out, that as St. Dennis happened to the French, St. James to the Spaniard, St. Patrick to the Iriſh people, St. David to the Welch, St. Andrew to the Scotts, St. Anthony to the Italian, St. Marke to the Venetian, ſoe St. George happened to the Engliſh: but *quo jure*, and how wee maie deduce our title and claime to him, I leave that to men more skilfull and ſtudious of thoſe things. All that I can ſaie is, that hee delivered a King's Daughter from a Dragon neare to the Citty of Lyſia, when ſhee Pag. 124. was ready to be devoured, as *Petrus de* [3] *Natalibus* reporteth in his Legend, and that hee ſuffered Martirdome att Militena under Decianus the Preſident in the perſecution of Dio-

1. *Weſt Oſney* MS. 2. *Was* MS. 3. *Natilibus* MS.

cleſian,

cleſian, and that the Calender doth aſſigne unto him the 23th. of Aprill. Now whether his Hiſtorie, as alſoe that of St. Sebaſtian, and Chriſtopher, and others, maie be allegorized, and made Tipes and Emblemes of Religion, St. George (as Mr. Spencer maketh him) of Huſbandry, St. Chriſtopher of a Ferryman, St. [1] Sebaſtian of Imperiall State, *&c.* I will not buſie my ſelfe to enquire, onely hee grew famous here in England, principallie and eſpetiallie att ſuch tyme as King Edward the. 3. inſtituted the moſt noble Order of the Garter, and dedicated that moſt beautifull Chappell att Windſor in his name. [2] Secondly, for St. Nicholas,
Pag. 125. hee was an Eccleſiaſticall Saint, and Biſhopp of Mira in Licia. The moſt famous thing that I read of him is, his liberalitie towards a certaine noble Cittizen, falne to decay. Hee being come to that want and miſerie, that hee [3] intends to proſtitute his. 3. Daughters, Nicholas hearing of it, to prevent the miſcheife, went privily in the night, and conveyed a bagg of Gold into his Houſe, wherewith the Cittizen married his eldeſt Daughter. The like hee did the ſecond night, and therewith his ſecond Daughter was beſtowed in Marriage. The third tyme doeing the like, the Citizen, beeing deſirous to know his Benefactor, of purpoſe watched to ſee if hee could find him, and following

1. *Sabaſtian* MS. 2. *Second* MS. 3. Sic.

him

him fell at his feete, and thanked him, whom hee raiſed from the ground, and charged him never to reveale what was donne, nor who hee was. This Saint after hee had lived proſperouſly and religiouſly manie yeares, [1] hee *Anno Domini.* 342. and was buried in his owne Citty. This was the Saint that gave name to this Church, although both the Church and the Pariſh to this daie are more uſually called by the name of St. Thomas then St. Nicholas, the reaſon whereof (as I have heard of auntient men) is, that att what tyme King Stephen beſeiged the Caſtle, the Pariſhioners were invited by the Monkes of Oſney to their Church, alleadging, that the middle Iſle of that Church was called St. Thomas Ile, and was, indeed, a Pariſh Church, and, therefore, they might there lawfully celebrate Divine Service, which they did, while their own Church was building, the cuſtome whereof hath ſoe beene confirmed ever ſince from the Fathers to their Children, that they will willingly acknowledge noe other name. If this onely thing had beene but remembred and alleadged att the generall Deſtruction of Monaſteries, Oſney Abby might have beene preſerved ſtanding unto this daie. From hence wee maie ſee on our left hand a litle Village called *Hinckſey Laurentii*, from whence Mr. Nicholſon deduced

Pag. 126.

Pag. 127.

1. F. *died* vel *hee died anno* &c.

the

the Springs of his Conduit, which now ſerves both the Univerſitie and the Cittie. On the right hand you may diſcerne another litle Village, called [1] Binſey, and [2] att the furtheſt end of the Cawſy a third, called Botley, which is the utmoſt limitt of the Univerſitie's Juriſdiction.

Returning backward to the High Bridge, wee ſee on our left hand Gloceſter Hall, and the ruines of the Beamonts *alias* Carmelite Friers, whereof wee ſpake before. [3] Then paſſing onwards, wee come to the Pariſh Church of Mary Magdalen, which appeareth to be more auntient then the Caſtle, becauſe it is ſaid in the Ledger Booke of Oſney Abby, that Robert Doily the Elder, and Roger Ivie his ſworne Brother, gave this Church, *cum tribus hidis terræ in Walton, & [4] * patris & decimis eidem Eccleſiæ pertinentibus*, to the Church of St. George in the Caſtle and to the Cannons Seculer ſerving God.

* Pratis

Pag. 128. Thence goeing upp the Streete, wee diſcover, on the right hand, Barnard Colledge, now called St. John's, as wee ſaid before, and directly before us, att the furtheſt end of the Streete, the Pariſh Church of St. Giles, which alſoe is exceeding auntient, as haveing, ſometymes, beene the principall Church for the Univerſitie,

1. I have publiſhed a Draught of the ſmall, but ancient Church or Chapell of Binſey, in p. 779. of my Ed. of Guilielmus Neubrigenſis. 2. *Att furtheſt* MS. 3. *The paſſing* MS. 4. Sic, cum *pratis* in margine.

as

as Roſſius ſpeaketh in theſe words: *Eccleſia Sti. Egidii, tum ſub nomine alterius Sti. dedicata, erat locus creationis Graduatorum, ſicut hodie eſt Eccleſia Sanctæ Mariæ*: this Church of St. Giles, then dedicated in the name of ſome other Saint, was the Place where the Graduates were created, as St. Marie's is now. This Giles was an holy man, borne att Athens in Greece of Princely Progeny, and haveing donne manie good deeds among the impotent People there, gave all that ever hee had unto the poore, and, deſiring to ſee other Countries, came by Shipp unto that part of France, where [1] Rhodanus falleth into the Sea. After conference had with Veredemius, a Religious Hermit, hee betooke himſelfe into the Wildernes of Septimania, intending to lead a retired and ſolitarie life, where wanting neceſſaries, the ſtory ſaith, that hee was fedd by an Hind for manie daies, and with his holy prayers defended that his Nurſe from the fury of Doggs and Hunters that chaſed her, which Miracle beeing knowne unto the King, hee much honored the Man, and builded him a Monaſterie, and made him Abbott thereof. Hee flouriſhed in the tyme of Charles the Emperor, about the yeare. 700. and his daie is Regiſtred to be the firſt of September. His Church, in what Towne ſoever it is, is, commonly, placed att the uttermoſt

Pag. 129.

1. *Rhodamus* MS.

end thereof, becauſe hee ſhunned the fame of Men, and did his beſt and greateſt workes upon lame and diſeaſed Perſons. Hence, according to our former uſe, wee muſt paſſe to
Pag 130. the furtheſt limitt of our Univerſitie Northward, which extendeth it ſelfe beyond Wolvercott, even unto the Croſſe ſtanding upon Godſtow Bridge, att the very doore of that Monaſterie: and beeing now ſoe neare, it will not be amiſſe to enter in, and take ſome litle view thereof.

This Monaſtery [1] of Godſtow was builded by the Lady Ida, a rich Widow of the worthieſt blood of this Land. Shee, after the death of her Husband Sir William Lanceline, had a de-
* Binſey. ſire to come to [2] * Binſlye neare Oxford, wher ſhee had a Viſion to build an Abby for Nunns there, where from hence ſhee diſcerned a light Fier to appeare. This Fier appeared in that Place, which is Godſtow now. There ſhee builded a Nunnery for herſelfe and. 24. Ladies. Shee became the firſt Abbeſſe herſelfe, in the tyme of Henry the firſt, King of England. Shee

1. See what I have ſaid about the Nunnery of Godſtow in p. 74. of the II. Vol. of Leland's *Itinerary*, and in a Diſcourſe, that I have printed in p. 730. of my Ed. of Guilielmus Neubrigenſis, entit. **A Diſcourſe about fair Roſamund and the Nunnery of Godſtowe, with occaſional Notes about Binſey: written in the year** 1718. In which Diſcourſe is, likewiſe, inſerted, **A Proſpect of the Ruines of Godſtowe, taken in the year** 1718. 2. Sic.

had

had 2. daughters, Himme the eldeſt, who was Prioreſſe of the Houſe, and Anis her ſecond daughter, the ſecond Prioreſſe. The Church was dedicated, in the fowerth yeare of King Stephen, by Alexander Biſhopp of Lincolne, *Anno Domini.* 1138. the King and Queene beeing preſent. King John in his tyme repayred it, and encreaſed it with a yearely Revenue, to that end and purpoſe, that thoſe holy Nunns ſhould pray for the ſoules of Henry the ſecond his Father, and Roſamunda his Concubine, for ſuch were Mens perſwaſions then. This Roſamunda was buried there, with this ryming Epitaph : Pag. 131.

Hîc jacet in tumba Roſa mundi, non Roſa munda:
Non redolet, ſed olet, quæ redolere ſolet. Cambd p. 266.

Within this Tombe lies Roſamond the faire,
Roſe of the World: but now an uncleane Roſe:
Shee yeilded once a ſweete and pleaſant Ayre;
Yet now (alas!) offenſive to the Noſe.

And now returne wee back againe to the North gate, from whence, on the left hand, wee firſt deſcry Balioll, and Trinitie Colledge, ſometymes called Durham Colledge, as wee ſaid before. On the right hand wee ſee the Cittie Wall, and ſome [1] Tokens of that Ditch, wherein the Biſhopps were burned. The Ditch is called [2] Candich, becauſe the reflex Pag. 132.

1. *Token* MS. 2. See what I have ſaid about *Candida Foſſa*, or *Canditch*, in §. 17. of my Preface to *A Collection of curious Diſcourſes*,

of the Water againſt the Wall ſeemes to reſemble a certaine kind of ſhineing whitenes to the eies of the Beholders. This Suburb is long, and reacheth from Bocardo unto Holywell Pariſh. There is noething in it greatly worthy to be remembred for Antiquitie, but onely on the right hand that old round Building of Stone att Smithgate, which is ſaid ſometimes to have beene a Synagogue of the Jewes, inhabiting in or about the Citty. This is the common received opinion; but I have underſtood ſince, that it was a private Oratory, built by a certaine Ladie, and dedicated by the name of St. Margarett's [1] Chappell. And unto this place the Ditch is altogeather damn'd upp with Rubbiſh and ſmall Cottages builded thereon, and on the left hand the Auguſtine Friers, where now Wadham Colledge ſtandeth, haveing yet left behind them a memorie of the Auguſtine Diſputations, begunn firſt there, and, upon occaſion of a Plague, removed to St. Marie's, as wee ſaid before. Nothing elſe is to be ſeene in this Streete, but onely the oppoſite Walles, encloſing Wadham Colledge Grove on the one ſide, and the Groves of Trinitie Colledge and St. John's on the other. The reſt of the Ditch

Pag. 133.

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courſes, written by eminent Antiquaries upon ſeveral Heads in our Engliſh Antiquities. 1. It is commonly called, *The Virgin Chapel.* See §. 6. of my *Occaſional Remarks*, at the end of *Roper's Life of Sir Thomas More.*

hath

hath yet Water ſtanding in it under the Towne Wall, encloſing on the one ſide New Colledge, and on the other Tenements leading to Holywell Church, which Church is conſecrated by the name of St. Croſſe, and is a Chappell [1] of Eaſe, as is alſoe the Church of Woolvercott, unto the Pariſh of St. Peter's in the Eaſt. For Pag. 134. though the wholl Suburbs beare the name of Holiwell, from a certaine Well att the Eaſt end thereof, yet the Church is dedicated to the Holy Croſſe. Now you muſt underſtand, that in our Calender there are two daies devoted unto this [2] * Holy-wood, the firſt called the in- * Holy-rood. vention of the Croſſe, and celebrated the 5. Nones — or 3. daie of May, the 2. called the Exaltation of the Croſſe, kept holly the. 18. [3] Callends, or 14. daie of September. Now becauſe I know not which of theſe two daies is intended to this Church, you ſhall take a breife Hiſtory of them both. For the Croſſe is reputed one and the ſame, though the Attributes of inventing and exalting be divers.

Firſt, for the Invention, or finding out of the Croſſe, was the labour of Helena the Empreſſe, an Engliſh Woman, and Mother to Conſtantine the Great. Shee, upon an holy zeale, made a Pag. 135. Journey from Conſtantinople to Hieruſalem,

1. See what I have ſaid about the Churches or Chapells of Holywell and Wolvercote, in p. 80, *&c.* of the IId. Vol. of Leland's *Itinerary*. 2. Sic. 3. L. *Callends of October, or* 14. *&c.*

to

to ſeeke out this holy Tree, and haveing digged out of the rubble in Mount Calvery, neare unto the place where Chriſt was Crucified, tooke it out of the duſt, and cauſed it to be cutt in two equall Parts; the one whereof ſhee carried with her into Conſtantinople, the other ſhee incloſed in a Silver Caſe, and placed it in the Church of the Holy Sepulcher, which her ſelfe had builded there.

The Exaltation [1] of the Croſſe was performed by Heraclius the Emperor, upon this occaſion. [2] Coſidore, the King of Percia, a Pagan added unto his Kingdome the greateſt parte of the Nations in the Eaſt, and, among the reſt, comeing to Jeruſalem, carried away that part of the Croſſe, which Helena had left there, and uſing it as an inſtrument to deifie himſelfe, and to make him to be honored as a God, hee
Pag. 136. placed it in his Royall Tower. Att that time the moſt noble King Heraclius was Emperor of Conſtantinople. Hee hearing, that the young Coſdroe, Sonne of the Peircian King, was come with a mighty Army againſt him, as farr as the River [3] Danaw, went out with his Forces to give him Battaile. When both Armies were mett, it was agreed by both the Comaunders, Heraclius and Coſdroe the younger, that they two ſhould, in ſingle Combate, ſave

1. *Of the the Croße* MS. 2. Sic. 3. Sic, cum lineola.

the

the ſhedding of more blood, upon the condition, that the Emperor, without anie further loſſe to the Conquered parte, ſhould obtaine the Commaund of and over both the Armies. Heraclius, therefore, comending his Cauſe to God, fought with Coſdroe on the Bridge, in ſight of both Armies, and kild him, whereupon the wholl Armie of Coſdroe yeilded, not onely their obedience to the Emperor, but (as beeing toucht with God's holy Spiritt) to the Pag. 137. Chriſtian Faith, and received Baptiſme. Old Coſdroe, knowing noething of this matter, had by the Emperor this Offer made unto him, that, for aſmuch as hee had ſome waie honored the Croſſe, if hee would yeild to become a Chriſtian, and bee baptized, and, withall, give pledges to the Emperor, hee ſhould enjoy both Life and Kingdome of his guift. This if hee refuſed, hee ſhould expect ſuddaine Death. This hee obſtinately rejecting, was preſently beheaded, and the Emperor, upon the ſame condition, accepted a younger Sonne of ten yeares old, and made him King in his Father's place. This donne, hee tooke awaie the Croſſe with him to Hieruſalem, and ſett it upp in it's former Place, whence [1] Coſdre had taken it, and this is called the Exaltation of the Croſſe. From hence there is an eaſie proſpect downe- Pag. 138. wards, on both ſides, haveing noething to be ſeene in it but the Towne Wall, encloſing New

1. Sic.

New Colledge on the right hand, and another faier Wall encloſing Magdalene Colledge walke on the left. Returning, therefore, back againe unto the North Gate, wee will take all the Streets and Lanes on the Eaſt ſide of the Towne in order as they lie. And, firſt, the Church of St.Michaell is hard by us on the left hand of Bocardo, and giveth entrance into a Lane of the ſame name, wherein there is noething obſervable, but a few ſmall Cottages on the Towne Wall on the left hand, and the backſides of Houſes and Gardens on the right, 'till wee come to Jeſus Colledge, whoſe Garden haveing paſſed there lieth a faire Streete
Pag. 139. before us, croſſing our way, and paſſing through a poſterne Gate into the Suburbs over againſt Trinity Colledge. And here wee ſhould proceed on our waie, but that the [1] now Chappell of Exeter Colledge hath ſtopt our paſſage. The next Lane from Bocardo in the Corne Market is called Jeſus Colledge Lane, and bringeth us to the South ſide of that Colledge, and endeth in Alhallowes Streete, where wee were before, haveing noething but ſome few Tenements, Backſides and Garden Doores on either hand. And here betweene the Poſterne Gate (which was mentioned before) and this Corner on the left hand, there are faire Entrances into two Colledges, oppoſite one to the other,

1. F. *new.*

vizt.

vizt. Jeſus Colledge [1] and Exeter Colledge on the right hand. This Streete lieth open unto the High Streete, haveing on the right hand dwelling Houſes, among which one is called Pag. 140. Mildred Hall, on the left hand Lincolne Colledge and the Church of Allhallowes; but wee follow on our waie directly betweene the Southſide of Exeter Colledge and the Northſide of Lincolne and Braſen Noſe Coll. Att the end of which Lane there is an Entrance from St. Marie's into the common Schooles. But wee returne from hence unto the Conduit att Carefax, and there take [2] view Eaſtward of the High Streete, which is the faireſt and longeſt Streete of the Citty. For it beginneth [3] from att the Conduit, and is continued, on both ſides, with Cittizens Houſes all the length. Yet on the left hand, by Allhallowes Church, there is an Entrance into Lincolne Colledge Lane, whereof wee ſpake before, and on the right the Lane called [4] Bear Lane, goeing downe to Pag. 141. St. Edward's. From this Church of Allhallowes, the Streete runneth on both ſides, without interruption, till you come to St. Marie's Church on the left hand, and the Lane leading to St.

1. Addend. forte, *on the left.* 2. F. *a view.* 3. Sic. 4. *Bran Lane* MS. Olim vocabatur *Judaiſmus Magnus*, ſive *vicus Judæorum.* Sic enim Roſſus, de Regib. Angl. p. 202. *Vicus ab hinc* [à Fano S. Frideſwidæ] *tendens ad eccleſiam Omnium Sanctorum vocabatur Le Jury, id eſt, Vicus Judæorum.*

Mary Hall and divers Colledges on the right. Att the Weſt end of St. Marie's Church wee ſee the Eaſt ſide of Braſen Noſe Colledge, and the Entrance of the Schooles, of which wee ſpake before. Oppoſite to Braſen Noſe there are two old Halls, Black Hall and White Hall, now in their tenure, and ſerving for their uſe. Att the Eaſt end of St. Marie's is Catt Streete, leading to the Schooles, and oppoſite thereto a Lane leading downe to Martin Coll. In Catt Streete, towards the farther end, there is the back Doore of Hart-Hall on the right hand, and the great Front of the new Schooles on
Pag.142. the left. On the further end of the which Schooles, there is a paſſage leading to the North Doore of the Schooles, and that part of Exeter Coll. which hindered our paſſage before. Now for the Schooles, paſſing through the great Gate wee ſpake of before, wee ſee there is a goodly new Quadrant of faire building. 3. Stories high, the new and late worke partly of the Univerſitie, and partly of Sir Thomas Bodley, and other good Benefactors, builded upon the ſame Ground, whereon the old Schooles of Queene Marie's Building ſtood before, but now the Plott being enlarged, containeth a farr more noble and ſtately Fabrick. This Quadrant is equally devided into fower Parts, according unto the fower Entrances thereunto. On the Eaſt ſide ſtandeth this great

Front

Front and lofty Tower where now wee are. Oppoſite thereunto the Entrance into the Divinitie Schoole. On the North the back waie leading toward Exeter Coll. On the South the waie leading toward Braſen Noſe. Betweene each of theſe Doores, in the Corners, there is a faire Staire Caſe, leading to the upper Schooles. The. 2. lower Stories of this Fabrick doe containe. 12. Schooles, thus diſtributed. Betweene the Eaſt gate and the Stare Caſe on the right hand, there is beneath the Metaphiſicke Schoole, above that [1]Geomitrie and Arithmatick Schoole. Betweene the ſame Stare Caſe, and the North Doore, there is beneath the Grammer and Hiſtorie Schoole, above that the Greeke Schoole. Betweene the North gate and the Stare Caſe towards the Weſt gate, there is beneath the Morall Philoſophy, and over it the Civill Law Schoole. Betweene the Eaſt gate and the Stare Caſe on the left hand there is below the Logick Schoole, and over it the Hebrew. Betweene the ſaid Stare Caſe and the South Doore there is beneath the Rhetoricke Schoole, and over it Aſtronomie and Muſick. Betweene the South gate and the Stare Caſe toward the Weſt, there is beneath the Naturall Philoſophy, and over it the Phiſick Schoole. The Weſt gate leadeth directly to the Divinitie Schoole, haveing on each ſide an open Gallerie to walke in. This ſide onely hath but. 2. Stories, the lower where-

Pag. 143.

Pag. 144.

1. Sic.

of containeth the ſaid open Gallery, the upper is an addition unto the Publike Librarie, which Publike Librarie is over the Devinitie Schoole, and this upper Storie, which wee laſt ſpoke of, ſoe fitted, that with one ſtepp it anſweareth to the Flower of the old Librarie, and with 4. or 5. ſtepps att each end aſcendeth into the third ſtorie of the Schooles, ordained likewiſe by Sir Thomas Bodley for an addition or augmentation of the ſaid Librarie. The Divinitie
Pag. 145. Schoole was, att firſt, builded to the ſimilitude of a Roman I, which Sir Thomas Bodley, by his addition of the open Gallerie,and the Storie over that, made to reſemble a Roman T. Hee hath alſoe left meanes, for the building of the other End, next to Exeter Colledge, anſwearable thereunto, which Poſterity maie, peradventure, ſee. The Divinitie Schoole it ſelfe was uſed for the lower Houſe of Parliament in the yeare. 1625. The upper Stories of the Schoole were employed, the North ſide for the upper Houſe of Parliament, the Eaſt ſide for certaine Offices thereunto belonging, and the South for a Walk or Gallerie for the Lords. But the intendment of Sir Thomas Bodley is, that all theſe Places ſhould be filled with Bookes heareafter, to the effecting whereof hee hath beſtowed a yearely Revenue for the buying of ſuch Bookes, as from tyme to tyme ſhall be
Pag. 146. thought worthy of that place. And this is the noble

noble Fabrick and Building of the Univerſitie below, and Sir Thomas Bodley above. The Divinitie [1] Schooles were likewiſe builded by the Univerſitie, and the Library [2] above cheifely ſtored with Bookes att the charge of that noble and renowned Lord, Humfry Duke of Gloceſter. Haveing thus taken a view of the Schooles, proceeding a litle further directly before us, wee come to a Poſterne Gate of the Citty, commonly called Smith gate, and the round Synagogue of the Jewes, whereof wee made mention before. On the right hand wee paſſe by Hart Hall, towards St. Mary Colledge, commonly called New Colledge. [3] Leaveing the Colledge" on the left hand, wee enter on a Lane on the right hand, which bringeth us directly to St. Peter's Church in the Eaſt. This Church was builded by St. Grimbald, one of Pag. 147. thoſe learned men, whoſe help King Alfred uſed in reſtoring of our Oxford Schooles (then much decayed by reaſon of the Daniſh Warrs) as wee have ſhewed before out of Aſſerius, and it was builded by him for that intent, that hee might laie his Bones therein after his death, but that unhappie Contention, which fell out betweene him and the auntient Schollars (as

1. Sic. 2. See what is ſaid about the Divinity School and Library at Oxford in my Preface [§. 18.] and Appendix [p. 300.] to *A Collection of Curious Diſcourſes written by Eminent Antiquaries* &c. 3. Hæc verba bis occurrunt in MS.

wee

wee ſaid before) made him returne to Winchester, where he ended his Life. From hence there is an open paſſage into the High Streete, which wee leave, 'till wee have taken [1] view of thoſe Places wee have not yet touched. Therefore retourning to the Fiſh Markett, there is a Lane neare unto Ch. Ch. which is called St. Edward's Lane. This Lane hath Houſes on the left hand, and the Wall of Chriſt Church,
Pag. 148. called Doctor Treſham's Wall (becauſe unto him the overſight of the building that Wall was committed) on the right hand, till you come to Peckwater's Inn Corner, oppoſite whereunto is Beare Lane before mentioned. This St. Edward's Lane runneth on ſtill, as before, with Houſes on the left hand and the foreſaid Wall of Ch. Ch. on the right. Then wee enter into the midſt of [2] Mary Hall Lane, and turning on the right hand paſſe a long by Oriell Colledge on the left hand, and Corpus Chriſti Coll. on the right hand. Att the utmoſt end of Oriell Coll. there is that Lane, whereof wee ſpake before, commeing out of the High Streete, and oppoſite unto Catt-Streete Corner. This Lane is commonly called Pie Lane, but I will call it Winking Lane, becauſe the firſt [3] Printing Preſſe, that ever came

1. F. *a view.* 2. F. *St. Mary.* 3. This is a miſtake. Winkin de Word did not ſet up the firſt Printing Preſs in England. 'Tis true, however, that he printed in this Lane, and 'twas called Winkin Lane from him (being before called Grope Lane) tho' now it bears

into England, was ſett on worke in this Lane by Widdy kind, *alias* Winkin, de Ward a Dutch- Pag. 149.
man. This Lane butteth upon [1] Martin Colledge Church, which Church is called by the name of St. John Baptiſt Church, and ſerveth not onely for that Colledge, but is the Pariſh Church alſoe of the fore named [2] Lane, and C. C. Coll. and thoſe Houſes that are over againſt this Church and Albane Hall, [3] and all the reſt of the Lane till you come to the Eaſt gate of the Cittie. Over againſt Albane Hall there is a paſſage on the left hand leading unto the High Streete, and almoſt oppoſite to that of St. Peter's in the Eaſt, beſides that other which I laſt mentioned. And now beeing come to the Eaſt gate of the Cittie, I make this obſervation, that prudent Antiquitie provided, that the two Churches of St. Michaell ſhould be placed att the South and Northgate, and St. Peter not farr from the Weſt and Eaſt- Pag. 150.
erne gates, according to an old verſe:

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bears the name of Magpie Lane, from the Sign of the Magpie. See §. 6. of my *Occaſional Remarks* at the end of Roper's Life of Sir Thomas More. 1. Sic. 2. It takes in only part of the Lane, the other part being in St. Marie's Pariſh. There is a Croſs, to diſtinguiſh both Pariſhes, made, by the direction of Mr. Anthony à Wood, in the Weſt Wall of the Lane by Oriel Colledge. 3. *And all the reſt of the reſt of the Lane* MS. Here our Author alſo aſcribes too much to St. John Baptiſt's Pariſh; tho' it muſt be allowed, that this Pariſh was larger formerly then it is at preſent. See the Appendix to this work, num. XII.

Invi-

Invigilat portæ Auſtrali Boreæque Michayell:
Exortum ſolem Petrus regit atque [1] *cadentem.*
The North and South gates St. Michaell doth guard:
The Eaſt and Weſt St. Peter's care doth ward.

And this maie ſuffice for the Deſcription of the Eaſterne part of this Citty within the Walls. Noething now remaineth, but onely the Suburbs of the Eaſt gate, which containeth on the left hand a faire Front, all belonging and adjoyning unto Magdalen Coll. on the right hand certaine poore Cottages and ſcattering Houſes, unto the Gate of Trinitie Lane. Beyond this, the South ſide of Magdalen Coll. on the one ſide, and a Tenement, adjoyning unto the Phiſick Garden, bring us unto the Bridge over Charwell, leading us into the Pariſh of St. Clement, which hath Tenements likewiſe on both ſides, and two waies, the one leading unto Boltſhipton Farme, which is called London waie, the other towards St. Bartholomew's and the Countrie adjoyning. In this Pariſh St. Clement is honored with a ſmall Church, bearing his name. Hee was the firſt Biſhopp of Rome of that name, a Roman by birth, borne in Mount [2] * Cælius. Though hee were nominated by St. Peter to be the firſt of all the Biſhopps after him, yet hee was content to give place unto Linus and Cletus: ſoe that hee was the firſt after Peter by order of Nomination

Pag. 151.

* Cælius.

1. *Cadente* MS. 2. Sic.

and

and Election, though but the third by order of Tyme and Succeſſion. Hee ſuffered in the time of Trajan's Empire, under Aufidianus a Captaine and Governor of his. The daie of his Martirdome is noted in the Calender to be the 9th. Calends of December, which in our Accompt is upon the. 23th. of November. The manner of his Paſſion was on this ſort. Aufidianus cauſed him out of a Shipp to be throwne into the Sea, haveing an Anchor tied to his Neck, leaſt the People, knowing where his Body was, might honor him after his death. Pag. 152.

The waie leading unto St. Bartholomewe's is a Cauſy leading directly thither, which is a poore [1] Hoſpitall, belonging unto Oriell Coll. and is counted the utmoſt Limitt of the Univerſitie Eaſtward. Unto the Chappell of this Hoſpitall, the Fellowes of New Colledge with their Quire did formerly, and doe formally, reſort once a yeare, every May day Morning, and haveing made their Oblations, and ſung Anthems for a ſpace, they conclude this wholl Ceremonie and their Viſitation with a paſſing along through the Grove to the Well, and doeing the like obſervance there. Pag. 153.

Thus two parts of my Taske beeing performed, there remaineth onely the third, which is the Deſcription of ſuch Colledges and Halls

1. See what I have ſaid about this Hoſpital in p. 90. of the IId. Vol. of Leland's *Itinerary*.

as are now ſtanding, which becauſe almoſt every man knoweth, I ſhall not need to be long in diſcourſing thereof.

Firſt, therefore, wee will ſpeake of them in the order of their ſeverall Seniorities.

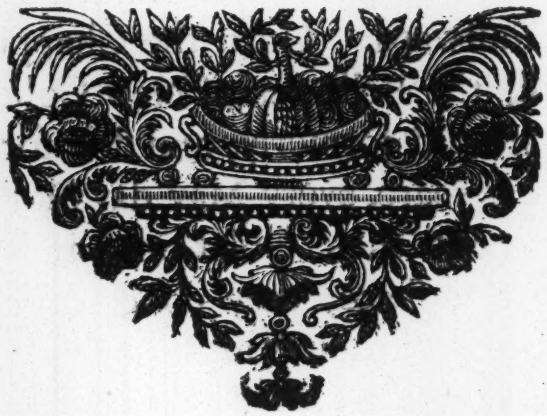
Univerſitie Colledge * * * *

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APPEN-

APPENDIX.

Num. I. Vide Præf. §. 6.

Out of Lambard's Perambulation of Kent, p. 385.

THE other antiquitie, I found in an olde volume of Rocheſter Librarie, collected by Ernulfus the Biſhop, and intituled, Textus de Eccleſia Roffenſi: in which, that which concerneth this purpoſe [of Rocheſter Bridge,] is to be read both in the Saxon, (or ancient Engliſh] toong, and in the Latine alſo, as hereafter followeth.

This is the Bridgewoorke at Rocheſter.
Diſ iſ þæꝛe bꝛicæʒepeoꝛc on Hꝛoꝛecæſtꝛe ⁊

Here be named the landes, for the which men ſhall
Hep ſýndon ʒenamod þa land. þe man hi oꝛ ſcæl

beginneth

woorke. Firſt the Biſhop of the Citie taketh on 1.
peoꝛcan⁊ Æꝛeſt þæꝛe bupʒebiſcop ꝛæhð on

that end to woorke the land peere: and three
þone eaꝛm to peꝛcene þa land peꝛan. ⁊ þꝛeo

yardes to planke: and 3. plates to laye: that
ʒýꝛda to þillianne. ⁊ iii. ſýlla to lẏccanne⁊ þ

of
is, from Borſtall, and from Cuckſtane, and from Frends-
iſ of boꝛcſtealle. ⁊ of Cuccleſtane. ⁊ of ꝼꝛinon-
byry, and Stoke.
deꝛbẏꝛiȝ. ⁊ of Stoce ⁊

2. *Then the ſecond peere belongeth to Gyllingham,*
Ðonne ſeo oþꝛeꝛ peꝛ ȝebẏꝛaþ to ȝẏllinȝeham.
and to Chetham, and one yarde to planke, and 3.
⁊ to Cætham. ⁊ an ȝẏꝛde to þillianne. ⁊ iij.
plates to laye.
ſẏlla to leccanne ⁊

3. *Then the thirde peere belongeth againe to the ſame Biſhop,*
Ðonne ſeo þꝛiþde peꝛ ȝebẏꝛaþ eꝛt þam biſcope.
and three yardes lacking a halfe,
and two yardes and a halfe, to planke, and 3. plates
⁊ þꝛiþde healf ȝẏꝛd to þillianne. ⁊ iij. ſẏlla
from
to laye of halling and of Troſclif: and of
to leccenne. of healinȝan. ⁊ of tꝛoteſcliue. ⁊ of
malling, and of Fleete, and of Stone, and of pyn-
Meallinȝan. ⁊ of ꝼliote. ⁊ of Stane. ⁊ of pun-
Fakham
dene, and of falkenham.
dene. ⁊ of ꝼalcenham ⁊

4. *Then is the fourth peere the Kinges and 3.*
Ðonne iꝛ ſeo ꝼeoꝛþe pæꝛ þæꝛ cinȝeꝛ. ⁊ ꝼioꝛþe
yardes and a halfe to planke, and 3. plates to laye,
healf ȝẏꝛd to þillane. ⁊ iii. ſẏlla to leccanne.
Hundreth
of Aylesford, and of all that Lathe that thereunto
of æȝleſꝼoꝛda. ⁊ of eallan þam læde de dentо
Okeley,
lyeth, and of ovenhille, and of Acley, and of
lid. ⁊ of uꝛanhẏlle. ⁊ of Aclea. ⁊ of þam
Smal-

Smalland, and of Coſyngton, and of Dudſlande,
Smalanland. ⁊ of Curintune. ⁊ of Dudeɼlande.
and of Giſleardſland, and of Woldham, and of
⁊ of Gyɼleaɲdeɼlande. ⁊ of puldeham. ⁊ of
Burham, and of Accleſſe, and of Horſtede,
Buɲham. ⁊ of Accleſſe. ⁊ of Hoɲſtede.
and of Farley, and of Teſton, and of Chalke,
⁊ of ꝼeaɲnleg. ⁊ of tepſtane. ⁊ of Cealce.
and of Henhyrſt, and of Edon.
⁊ of Henhyſte. ⁊ of Æduneȝ

Then is the fifte peere the Archbiſhops, 5.
Ðonne iſ ſeo ꝼifte pep ðæɼ Aɼcebiɼcopeɼ.
to Wrotham, and to Maydſtone, and to Watering-
to ꝑꝑoteham. ⁊ to Mægþanſtane. ⁊ to poþþinge-
byrie, and to Nettleſted, and to the two Peckams,
byɲan. ⁊ to Netleſtede. ⁊ to þam tɼam Peccham.
and to Haſelholte, and to Mereworth, and to Lay-
⁊ to hæſelholte. ⁊ to Mepanpyɲþe. ⁊ to Lillan-
borne, and to Swanton, and to Ofham, and to
buɲnan. ⁊ to ðpanatune. ⁊ to Oɼɼaham. ⁊ to
Dytton, and to Weſterham, and foure yardes to planke,
Dictune. ⁊ to peſtepham. ⁊ iiii. ȝyɲda to þillanne.
and 3. plates to laye.
⁊ iii. ðylle to leccanneȝ

Then is the ſixte peere to Holingborne, and to 6.
Ðonne iſ ſyo ſeoxte pep to holingabuɲnan. ⁊ to
all that Lath, and foure yardes to planke: and foure
eallan þam læþe. ⁊ iiii. ȝyɲda to þelliene. ⁊ iiii.
plates to laye.
ſylla to leccenneȝ

Then is the ſeuenth, and the eight peere to the men 7. 8.
Ðonne ɪɼ ſyo ſyoueþe. ⁊ ſyo eahteþe pep to hopa-

of

of Hoo to worke: and foure yardes and a halfe to
ꝑan lanꝺ to pẏꝑcenne. ⁊ ꝼẏꝼte healf gẏꝺ to
planke: and ſixe plates to laye.
þillanne. ⁊ vi. ſẏlla to lẏccanne.

9. *Then is the nynthe peere the Archbiſhops, that is*
Ðonne iſ ſẏo nigaþa peꝑ þæſ Æꝑcebiſcopeꝑ. þ iſ
the landpeere at the Weſt end: to Fleete: and to
ſẏo lanꝺ peꝑ æt þam peſt ænꝺe⁊ to ꝼliote. ⁊ to
Byſhops cliffe
his cliffe: and to Higham: und to Denton: and to
hiſ clẏꝼe. ⁊ to heahham. ⁊ to Denetune. ⁊ to
Mylton: and to Ludſdowne: and to Mepham:
Melantune. ⁊ to hluꝺeſꝺune. ⁊ to Meapeham.
and to Snodland: and to Berling, and to Paddelſ-
⁊ to ſnoꝺilanꝺe. ⁊ to Beꝑlingan. ⁊ to peaꝺleſ-
worthe: and to all that valley men: and foure yardes to
pẏꝑꝺe. ⁊ ealla ꝺa ꝺænepaꝑuȝ ⁊ iiii. gẏꝑꝺa to
plancke: and three plates to laye.
ꝺillianne. ⁊ ꝺꝑẏo ſẏlle to leccanne⁊

Hæc deſcriptio demonſtrat aperte, unde debeat pons de Roueceſtra reſtaurari, quotiens fuerit fractus.

1. *Primum, ejuſdem Civitatis Epiſcopus incipit operari in orientali brachio primam peram de terra: deinde tres virgatas plancas ponere, & tres ſulivas. i. tres magnas trabes, ſupponere: Et hoc faciet de Borchaſtalle, & de Cucleſtana, & de Freondesbiria, & de Stoche.*

2. *Secunda pera pertinet ad Gillingeham, & ad Cætham: & unam virgatam plancas ponere, & 3. ſulivas ſupponere.*

3. *Tertia pera pertinet iterum ad Epiſcopum ejuſdem Civitatis, qui debet 2. virgatas & dimid. plancas ponere: & 3. ſulivas ſupponere: & hoc fiet de Heallinges, Trotteſ-*

Trotteſclive, Meallinges, Suthfleotes, Stanes, Pinnendene, & Falceham.

Quarta pera pertinet ad Regem, & debet 3. virgatas & dimid. plancas ponere: & 3. ſulivas ſupponere: Et hoc fiet de Eilesforda, & de toto illo læſto quod ad illud manerium pertinet: & de ſupermontaneis, & de Aclea, & de Smalaland, & de Cuſintune, & de Dudeſland, & de Giſleardes land, & de Wuldeham, & de Burham, & de Acleſſe, Horſteda, Fearnlega, Terſtana, Cealca, Henherſta, & de Hathdune. 4.

Quinta pera eſt Archiepiſcopi, & debet 4. virgatas plancas ponere, & 3. ſulivas ſummittere: & hoc debet fieri de Wrotham, Mædeſtana, Oteringaberiga, Netleſteda, duabus Peccham, Hæſelholt, Mærewurtha, Lilleburna, Swanatuna, Offeham, Dictuna, & Weſterham. 5.

Sexta pera debet fieri de Holingburna, & de toto illo læſto quod ad hoc pertinet: 4. virgat. plancas ponere, & 3. ſulivas ſupponere. 6.

Septimam & octavam peram, debent facere homines de Hou, & 4. & dimid. virgat. plancas ponere, & ſex ſulivas ſupponere. 7. 8.

Nona pera, quæ ultima eſt, in occidentali brachio, eſt iterum Archiepiſcopi: 4. virgat. plancas ponere: & tres ſulivas ſummittere: Et hoc debet fieri de Northfleta, Cliva, Heahham, Denituna, Meletuna, Hludeſduna, Meapeham, Snodilanda, Berlinges, Peadleſworthe, & de omnibus illis hominibus, qui manent in illa valle. 9.

Et ſciendum eſt, quod omnes illæ ſulivæ quæ in ponte illo ponentur, tantæ groſſitudinis debent eſſe, ut bene poſſint ſuſtinere, omnia gravia pondera ſuperjacentium plancarum, & omnium deſuper traſeuntium rerum.

Num.

Num. II. Vide Præf. §. 6.

Out of Godwin's Catalogue of the Engliſh Biſhops, Lond. 1615. p. 481.

1115. Hen. I. 16. EARNULPH was a Frenchman, brought up a while under Lanfranke at Becco, and after became a Monke at Beauueyes. Lanfranke, underſtanding that hee liued very malecontent at Beauueyes (upon what occaſion I finde not) and knowing him to be a man of excellent good parts, aduiſed him to com to him into England. A while after his comming ouer, he liued a priuate Monke in Canterbury, afterwardes became Prior there, then was preferred to the Abbotſhip of Peterborough, and laſtly had the Biſhopricke of Rocheſter giuen him by his predeceſſor, the Archbiſhop of Canterbury, by whom he was conſecrate at Canterbury, together with Geoffrey Biſhop of Hereford, December 26. 1115. In all theſe places he ſo beſtirred himſelfe, as hee left diuers notable monuments of his induſtrious liberality. The upper end of Chriſt Church in Canterbury built by Lanfrank being fallen downe, he (as yet Prior there) procured to bee built againe moſt magnificently, pauing it with marble, glaſing and beautifying it with ſundry kinds of ſtately ornamentes. At Peterborough he encreaſed the number of his Monkes, and built exceeding much. A little before his comming away, that and all other edifices of the Monaſtery were conſumed by caſuall fire. Now though the diligence and long time of Gundulphus his predeceſſor, left nothing very needfull for him to performe at Rocheſter; yet would hee neuer bee idle, but ſtill was eyther mending, and repayring

of

of olde, or ſetting up ſome new building. He died in the moneth of March 1124. being 84. yeares of age. I finde it reported, that hee writ an hiſtory of the Church of Rochester, which (if it bee not periſhed) I wiſh it might bee my hap to ſee.

Num. III. Vide Præf. §. 6.

E Godwini de Præſulibus Angliæ Commentario, Lond. M.DC.XVI. p. 571.

DE Earnulpho qui [Radulpho] ſucceſſit, hæc habet Malmesburienſis. *Earnulphus, natione Gallus,* 1115. Hen.I.16. *apud cœnobium S. Luciani in Beluaco non paucum tempus Monachus egit. Sed cum nonnulla plena inſolentiæ videret, quæ nec emendare poſſet, nec pati vellet, diſceſſum intendit. Quæſito prius à Lanfranco conſilio, incunctanter facturus quicquid ille jubendum putaſſet: Ille (qui hominis induſtriam probe calleret, nam & apud eum diu Becci ſtuduerat) perſuaſit, ut ad ſe veniret, quia ibi animam ſuam ſalvare non poſſet. Venit ergo, & toto tempore Lanfranci Monachus apud Cantuariam, ab Anſelmo Prior ibidem, mox apud Burgum Abbas, à Radulfo Epiſcopus apud Rofam conſtitutus eſt,* & conſecratus Cantuariæ una cum Galfrido Herefordenſi Dec. 26. 1115. *Grave quidem memoratu* (inquit ille) *quantæ probitatis & prudentiæ in omnibus officiis fuerit. Cantiæ dejectam priorem partem Eccleſiæ quam Lanfrancus ædificaverat, adeo ſplendide erexit, ut nihil tale poſſit in Anglia videri, in vitrearum feneſtrarum luce, in marmorei pavimenti nitore, in diverſicoloribus picturis, quæ mirantes oculos trahunt ad faſtigia lacunaris. In Burgo monachorum numerus auctus, religio*

bonis monitis confota; ædium veterum ruderibus deturbatis, nova fundamenta jacta, culmina erecta. Eaque omnia cum vorax ignis abſumpſiſſet, meditanti reficere, honos pontificalis impactus. Ibi quamvis omnia jam facta viderentur (prævenerat enim vivacitas Gundulfi omnium ſucceſſorum diligentiam) tamen ſemper aliquid comminiſci, ubi virtus eniteſcere poſſet; firmare antiqua, moliri recentia. Vixit in Epiſcopatu aliquot dies ſuper novennium, deceſſitque quatuor & octoginta annos natus, multa probitatis ſuæ monumenta relinquens. Dicitur Eccleſiæ Roffenſis hiſtoriam ſcripſiſſe, quam mihi non dum contigit videre. Obiit (ut videtur) menſe Martio 1124.

Num. IV. Vide Præf. §. 6.

Out of Bp. Nicolſon's Hiſtorical Library, Ed. II^d. Lond. M.DCC.XIV. p. 134.

ROCHESTER. The moſt venerable Monument of Antiquity that belongs to this Church, is the *Textus Roffenſis*; which may juſtly challenge a Reſpect more than ordinary. It was written by Biſhop *Ernulf*, who dy'd in the year 1124. And (beſides the Affairs of this Cathedral, which are accounted for by [1] Mr. *Wharton*) furniſhes us with the Laws of four *Kentiſh* Kings, (*Ethelbert*, *Hlothere*, *Eadred* and *Withred*) omitted by *Lambard*; together with the *Saxon* Form of Oaths of Fealty and Wager of Law; the old Form of [2] curſing by Bell, Book and Candle; of [3] Ordale, *&c.* I ſuppoſe

1. Angl. Sac. Vol. I. p. 329. 2. Vide *H. Spelman.* Gloſ. in voce *Excommunicatio.* 3. Id. ibid. voce *Ordale*, & apud *E. Brown*, in Append. ad Faſcic. Rerum Expetend. *&c.* p. 903.

this

this Book was wiſely committed to the care of Sir *Roger Twiſden*, during the confuſions of our late Civil Wars: For in his Cuſtody I find it often referr'd to by Sir *William Dugdale*, in a [1] Work which he compos'd during thoſe Troubles. *Hadenham* and *Dene's* Hiſtories have been pickt; and their choiceſt Flowers are preſerv'd in the *Anglia Sacra*: and the [2] *Chronicon Clauſtri Roffenſis* is the ſame with the *Textus*.

Num. V. Vide Præf. §. 7.

E Coll. noſtris MSS. Vol. XXVIII. p. 118.

THOMAS Rawlinſon of the Middle Temple, Eſq. being in Oxford, he lent me yeſterday (Tueſd. March 13. 17^{10}_{11}.) a MS. in Vellam, the firſt part of which is Peter Comeſtor's Hiſtory; the ſecond part, written in a much more ancient Hand, about 7. or 8. hundred years ago (in a ſort of Longobardic Characters) contains Arator upon the Acts of the Apoſtles, and ought, by all means, to be collated exactly by ſome skilfull Perſon of leiſure; and a new Edition might be publiſhed, in a ſmall Volume, with the ſeveral Improvements from this excellent MS. Before each Chapter the Contents are put, and a Gloſs often occurrs between the Lines written in the ſame hand.

Mathiamque (with a ſingle *t*) for *Matthiamque* in it. And *clodus* for *claudus*; *clodicat* for *claudicat*; *u.* for *v.* (or *quinque*) [as,

> Agmine iam niueo per milia. u. uiporum
> Eccleſie cheſcebat apex; ——]

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1. Orig. Juridic. paſſim. 2. Sub hoc Titulo citatur ſæpius in Monaſt. Angl.

Annanias for *Ananias*; *Eſeſum* for *Epheſum*; aud *Eſſheſi* for *Epheſi*. Several Leaves are wanting in the firſt Book, *viz.* from

Fecit utꝛoſque paꝛeſ⁊ hunc guttuꝛa plena ꝓapinae

to

Lucifeꝛo ꝓadiante nouo; coloꝛ exulat ateꝛ

excluſively.

At the end are the following Things:

R.I. FINIT ¹LIBER" ARATORIS SVBDIACONI SCAE AECCLAE ROMANE HISTORIAE APOSTOLICAE LIBER SECVNDVS. DSO GRATIAS: ,,,,

BEATO ² domno petꝛo adiuuante oblatuſ eſt ³ huiuſſce modi codex ab apatoꝛe ſubdiacono ſcæ æccliæ ꝓomanæ ſco atq; ⁴ applico uiꝛo papæ uigilio et ſuſceptuſ ab eo die. viii. id. app. in ꝓeſbiteꝛio ante confeſſionem beati ⁵ domni petꝛi. Cum ibide pluꝛeſ epiſcopi ꝓeſbiteꝛi diaconeſ et ⁶ cleꝛuſ paꝛſ maxima paꝛt ⁷ int eet. Que cum ibide legi mox ꝑ aliqua paꝛte feciſſet. Supgentio uiꝛo uenefabili ꝓmiceꝛio ſcolæ notaꝛioꝛum in ſcꝛinio dedit ecclæ conlocandu. Cuiuſ beatitudine litteꝛati om ſ doctiſſimi ctinuo pogaueꝛunt ut eu iubeꝛet ꝓecitaꝛi. Quod cum fieꝛi ꝓcepiſſet in æccla beati petꝛi. quæ uocat ad uincula ⁸ ꝓelegioſoꝛum ſimul ac laicoꝛum nobilium ſed et e populo diueꝛſoꝛum tuꝛba cuenit. atque eodem apatoꝛe ſubdiacono ꝓecitante diſtinctiſ diebuſ ambo libꝛi. iiii. uicibuſ ſunt auditi. Cum

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1. F. delend. 2. *Domino* primùm ſcriptum fuit. i delevit quiſpiam; idque, ut videtur, eo ipſo ſeculo quo & exaratus erat Codex. 3. Sic in MS. 4. Sic in MS. punctis duobus ſupra priorem *p* poſitis. 5. Quin & hîc etiam in primis *domini* ſcriptum fuit. 6. Forte, *cleri*. 7. Sic disjunctim in MS. 8. Sic in Cod. MS.

uno

uno die medietaſ libri tantum legerentur. pp repetitiones adſiduaſ. Quaſ cum fauore multiplici [1] poſtulabant;

Verſibuſ egregiis decuriſum clariuſ anator
Carmen apoſtolicis cecinit inſigne coronis
Hiſtoriamq; priuſ preponens cautuſ ubique
Subſtituit [2] tipice ſenſatim uerba figurae
Lingua canora bonum teſtatur iure poetam
Myſticuſ ingenium ſic indicat ordo profundum;

3 ESTE anator ſecundum auguſtinum dicit quod non fuerunt ſimul paſſi ſed finito anno integro. ipſa die qua a fidelibuſ paſſio petri celebratur. pauluſ decollatuſ eſt; Egeſippuſ autem qui primuſ fuit temporibuſ apoſtolorum affirmat quod in una die ſimul petruſ crucifixuſ. et pauluſ decollatuſ eſt;

VERSVS IOHANNIS FOLDENSIS DIDASCVLI; R. I.

Ad iuuenes conuerte tuam fratercule muſam
Ludere qui poſſunt carmine multiloquo ⁊
Noſ autem uetuli ſumuſ etiam componere fracti
Et uix audiri quod ualeat loquimur;
Denique dum fuerant nobiſ in compore uires
Audebamuſ in haec [4] prelia ferre pedem;

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1. In hoc Codice perantiquo pro plena diſtinctione hanc fere habemus notam, *viz.* (⁊) ſæpenumero vero hanc (;) uti hoc ipſo in loco. 2. Sic in MS. 3. Nulla Rubrica in MS. Sed hujuſmodi addi forſan debet: *De Paſſione Petri & Pauli.* Interim tamen monendus es, ea, quæ hac in ſectione ſunt concepta, ab eadem manu eſſe atque reliqua quæ hoc in Codice leguntur. 4. Sic, cum ſimplici *e*, in MS.

Nam

Nam quia uirgilium nobis in mente reducis
Horreo ualde suum nec precor eloquium ;
His placeat quibus omne malum delectat adipe
s. malum
Illius in scriptis inuenietur enim ;
Nos ad anatoris uertamus corde thaliam
Vt quod scripsit ad hoc perueniamus opus ;
Virgilius paleas frumentum prebet anator
Hic mansura docet ille caduca refert ;
Pastorum causas siquidem prior inquit & actus
Virtutes narrat alter apostolicas ;
Ille crebro dictat hominum turpissima gesta
Crebrius hic dñi dulcia uerba canit ;
Cerberus hunc rapuit flatum cum corpore misit
Hunc michael tenuit precipiente deo ;
Ille iouis socius patitur tormenta gehennæ
Iste petri consors regna superna tenet ;
Incestam scriptis uenerem laudauerat ille
Iste dñi matrem poscit adesse sibi ;
Ille ait ænean bello uicisse frequentem
Hic paulum mundum iam superasse refert ;
Quapp iuuenis quæ sunt meliora sequamur
Alterutrum dantes scripta decora stilo;
s
s. scriptorum
Horum namque locus sordes de corde repellit
s. nos
Cogit et in mente sca tenere dñi ; ; FINIT;

Num.

Num. VI. Vide Præf. §. 8.

E Coll. noſtris MSS. Vol. LXXXVIII. p. 49.

Pat. 43 H. 3. nō 40. m. 15. Intus.

Carta in idiomate Anglico miſſa ad ſingulos Comitatus Angliæ.

HEnꝛ thurꝛ godeſ fulcume King on Engleneloande Lhoauerd on Yꝛloand, Duk on Normⁿ on Aquitain and Eorl on Aniow ſend i gꝛetinge to alle hiſe holde ilarde and [1] ileamede on Huntendon ſchiꝛ That witen ge well alle that we willen and vunⁿ that, that vꝛeredeſmen alle otherꝛ the moare del of heom that beoſ ichoſen thurꝛ vſ and thurꝛ that loandes folk on vre kunerice habbeſ idon and ſchullen don in the worthneſſe of gode and vre tꝛeowthe forꝛ the frēme of the loande, thurꝛ the beſigte of than forem i ſeide ꝛedeſmen, beo ſtede feſt and ileſtinde in alle thinge abuten ende And we hoaten alle vre tꝛeowe in the tꝛeowthe the heo vſozen, that heo ſtedfeſtliche healden and ſwerꝛen to hoilden and to werꝛien the iſetneſſes thet beon imakede and beon to makien thurꝛ than to forꝛen iſeide ꝛedeſmen otherꝛ thurꝛ the moare del of heom alſwo alſe hit is biforꝛen iſeid. And thet ech otherꝛ helpe thet forꝛ to done bi than ilche othe agenef alle men Rigt for to done and to foangen And noan ne nime of loande ne of egte whe-ꝛthurꝛ this beſigte muge beon ilet otherꝛ iwerꝛſed in onie wiſe And gif oni otherꝛ onie cumen herꝛ ongenef, we willen and hoaten that alle vre tꝛeawe heom healden deadliche ifoan. And forꝛ thet we willen thet thiſ beo ſtedfeſt and leſtinde, we ſenden gew thiſ writ open iſemed with vre ſeel, to halden amangef gew in e horꝛd. Witneſſe vſ ſelven et Lunden, thane egtetenthe day on the monthe of Octobꝛ in the

1. Sic.

two

two and fowentithe zeane of ure cruninge. And thif wef idon etfonen vne iſwonne nedeſmen Bonefac̄ Archebiſchop on Kantenbur̄. Walt̄ of Cantelow Biſchop on Winecheſtr̄, Sim̄ of Muntfort Eorl on Leincheſtr̄, Ric̄ of Clare Eorl on Glowcheſtr̄ and on Huntford, Roz̄ Bigod Eorl on Northfolk and Mareſcal on Engleneloand, Perres of Sauneye, Will̄ of Fort Eorl on Aubem̄, Joh̄ of Pleſſeiz Eorl on Warewik, Joh̄ Geffreeſſune, Perres of Muntefort, Ric̄ of Grey, Roz̄ of Mortemer, Jamef of Aldithel̄, and etfonen othre moze.

End al on tho ilche wonden if iſend into euriche othre ſheire ouer al thene Kuneriche on Engleneloande [1] and And ek in tel Irelonde.

Indorſed by Dr. Barlow:

Rot. Pa. de Anno 43. Hen. 3. in Turri Londin. In confirmation of what the Parliament had done or ſhould doe.

Num. VII. Vide Præf. §. 11.

Out of ATHENÆ OXON. Vol. I. col. 488.

LEONARD HUTTEN, was elected from *Weſtminſter* School, a Student of *Ch. Church*, in 1574. wherein, with unwearied induſtry, going thro the ſeveral *Claſſes* of Logick and Philoſophy, became M. of A. and a frequent preacher. In 1599. he was inſtalled Canon of the ſaid Church, being then Bach. of Divinity and Vicar of *Flower* in *Northamptonſhire*, and in the year after he proceeded in that Faculty. His younger years were beautified with all kind of polite Learning, his middle with ingenuity and judgment, and his reverend

1. Sic.

years

years with great wiſdom in Government, having been often Subdean of his houſe. He was alſo an excellent Grecian, well read in the Fathers and Schoolmen, which was ſufficiently approved by the conſent of the Univerſity, and not meanly vers'd in the hiſtories of our own Nation. He hath written,

An anſwer to a Treatiſe concerning the Croſs in Baptiſm. *Oxon.* 1605. qu. Which book was held in reverent reſpect by the beſt Biſhops of the Church, as having the Fathers agreeing to Scripture truly urged, and underſtandingly interpreted therein. See in *Jam. Calfhill* and *John Martiall.* I have been informed by one [1], who knew this Dr. *Hutten* well, that he was author of a Trag. Com. called *Bellum Grammaticale*; but how that can be, I cannot diſcern. For tho it was written by an *Oxford* man, if not two, yet one edition of it came out in 1574. in oct. which was the year, when Dr. *Hutten* firſt ſaluted the *Oxonian* Muſes, as I have before told you. He had alſo an hand in the Tranſlation of the Bible, appointed by King *James*, *an.* 1604. and left in MS. behind him,

Diſcourſe of the Antiquity of the Univerſity of Oxford, by way of Letter to a friend. —— The copies of this Diſcourſe, which I have ſeen, were written in qu. in about 8. ſheets, and had this beginning, *Sir, your two queſtions, the one concerning the Antiquity of Oxford,* &c. I have ſeen 4. copies of it, but could get little or nothing from them for my purpoſe, when I was writing the *Hiſt. and Antiq. of the Univ. of Oxon.* A MS. book of the like ſubject, I once ſaw in the hands of *John Houghton* Bac. of Div. ſometimes Senior Fellow of *Braſnoſe* Coll. divided into three Books, the beginning

1. Dr. *Rich. Gardiner* Canon of *Ch. Church*, aged 79. *an.* 1670.

of which runs thus, *All truth is of it ſelf as glorious*, &c. but who the author of it was, I could never learn. 'Tis a trite thing, and moſtly taken from *Apologia Antiq. Acad. Oxon.* written by *Br. Twyne*, as that of *Hutten* was. He hath alſo written,

Hiſtoria fundationum Eccleſiæ Chriſti Oxon. una cum Epiſcoporum, Decanorum & Canonicorum ejuſd. Catalogo. 'Tis a MS. and hath this beginning, *Monaſterium ſive Prioratus S. Frideſwydæ virginis fundata eſt ab eadem Frideſwydâ filiâ Didaci alias Didani*, &c. A copy of this in qu I once ſaw in the hands of Dr. *John Fell* Dean of *Ch. Ch.* but many faults have been committed therein by an illiterate Scribe. At length Dr. *Hutten* having lived to the age of 75. died on the 17. of *May* 1632. in ſixteen hundred thirty and two, and was buried in the Divinity-Chappel (the North Iſle remoteſt from the Choire) belonging to the Cathedral of *Ch. Ch.* before-mentioned. A copy of his Epitaph you may ſee in *Hiſt. & Antiq. Univ. Oxon.* lib. 2. p. 288. b. By his Wife *Anne Hamden* he had a Daughter named *Alice*, who was married to Dr. *Rich. Corbet*, afterwards ſucceſſively B. of *Oxon.* and *Norwich.*

Num. VIII. Vide Præf. §. 11.

E litteris quas ad me dedit Antiquarius doctiſſimus Cantabrigienſis, Tho. Bakerus, S. T. B.

The manor that the Univerſitie of Oxford uſed, in creating the Right Honorable Sir Chriſtofer Hatton, K^t. of the Honorable Order of the Garter, Lorde Chancellour of England, Maiſter of Arte, and ſo Chancellour of the ſaid Univerſitie. 1588.

UPON Thurſdaye, the 3. of October, in the afternoone, about two of the Clocke, the Vicechancellour,

cellour, with divers of the Heads of Oxford, the Proctors and other Regents, to the number of 24. came into Mr. Flower's Lodging, within Elye Place in Holbourne, my Lorde then walkynge in his Gallerye. After they had there made them redie, the Vicechan: in his Scarlet Gowne, with three Bedels before hym, cam forth accompanied with eight Doctors in Scarlet Gownes likewyse; the two Proctors in their Regent Hoods, Mr. Caſe likewyſe in his Regent Hoode, and divers other Graduats, ſome with Bachilers of Divinities Hoods caſt over them, as in tyme of Diſputation, and ſome with Maſters of Arts Hoods, worne after the uſuall manor.

Thus furniſhed, the Bedells, the Doctors, the Proctors, and the reſt of the Graduats paſſed through bothe the Courts, to the Biſhops Hall, all of theim bareheaded, my Lorde beholding theim at his Gallerie windowe. When they cam into the Gallerye, about 20. foote (my Lorde being walkyng with Mr. Whoolley, and turned toward theim, at the farther ende) they ſtood ſtyll. His L. when he cam within 6. or 7. yards of theim putt off his Hatt, and tooke the Vicechan. the Doctors, the Proctors, and Mr. Caſe by the hands, one after another, in verye kynde ſorte, bedding them welcome. Then his L. turned backe, and placed hymſelfe in his Chaire, where uſuallye he ſytteth by the ſyde, about the myddeſt of the length of the Gallerye, whereunto they all approching, Mr. Caſe made an Oration in Latine. The Effect of it was, how the Univerſitie of Oxford had choſyn his L. Maſter of Arte, and in the ende thereof he deſyred my L. to gyve him his hande, and preſented hym to the Vicechan. and the reſt repreſenting the ſtate of the Univerſitie, as one worthie, for his wiſedome, honour, and other virtues to receyve that Degree.

My Lord ſat all the while that Mr. Caſe did ſo preſent

hym, and then the two Proctors ſpeakyng both togyther, uſed theſe [1] words: *Dabis fidem te obſervaturum privilegia & conſuetudines Academiæ Oxonien.* My L. made noe anſwere hereunto, but his ſilence being taken for his conſent, the Vicechan. beganne his Oration, wherein, firſt, in the ordinarie termes (his L. ſitting ſtyll in his Chaire, without any further Ceremonie) *Ego authoritate mihi conceſſa ab Academia Oxonien.* &c. he admitted hym Maſter of Arte. Then he proceeded to ſignifie, how the Univerſitie had choſen [2] his L. for their Chancellour, with the reaſons that moved theim thereunto; which being very well amplyfied, he ſignified, that the Univerſitie had ſent their choice and election comprehended in a publique Inſtrument, which he ſhewed in his hande, and gave it to the Orator to be redd. Here the Vicechan. ſtayed the courſe of his Speache, and the Orator redd the Graunte, and choice of his L. to that Office, being written in Parchment, and ſealed with the Univerſitie Seale: which redd, he kiſſing the ſame, gave it unto my L. Then the Vicechan. proceded with his Oration, and declared howe the Univerſitie moſt humblie beſeeched his L. to accepte of their choice; ſignyfying, that in that poynte, he woold not uſe manye woordes, for that the whole Univerſitie had joyntlie written a Letter unto hym to that effecte: which he having in his hand, kiſſed, and gave it to his L. deſiering hym to redd it. Here my L. opened the Letter, and redd it to hymſelfe, and the Vicechan. ſtayed agayne the courſe of his Speache.

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1. Sic in Amici Apogr. 2. He was choſen on the 20*th.* of Sept. 1588. in room of Robert Earl of Leyceſter, who dyed on the 4*th.* of Sept. the ſame year. See *Hiſt. & Antiq. Univ. Oxon.* l. II. p. 430. and *Athen. & Faſti Oxon.* Vol. I. col. 759.

The

The Letter being redd, the Vicechan. goeth forward, and declared, that the Office, whereunto they had choſen his L. being duelie executed, comprehended in ſome 4. eſpeciall poynts, Faythfulnes, Juſtice, Wyſedome, and Authoritie, which he affirmed to be ſygnifyed by foure thyngs there preſent (appointing to a Stoole before covered with Damaske, whereupon did lye a Bounche of Keys, a Booke, two Seales, and one of the Bedells Staves.) The three firſt poynts being principall vertues, he ſayd, they aſſured theimſelves to fynde them in his L. and therefore he gave hym, firſt, the Keys of all the Treaſure and Evidencs of the Univerſitie, upon the aſſurance of his Fayth. Secondly, the Statute Booke, in aſſurance of his Juſtice. (3.) Their Seales (one which they uſe in paſſing of Leaſes, one other uſed for matter of Learnyng) in aſſurance of his Wyſedome, alluding to the place in the Epiſtle *ad Quintum Fratrem*; *Sit Annulus tuus non miniſter alienæ voluntatis, ſed Teſtis tuæ.*

Then he turned hymſelf to his Companie, as to the Univerſitie, ſygnifyinge, that ſyth they had found a Man, unto whome they had committed for his fayth the Keys, for his Juſtice the Statutes, and for his Wyſedome the Seales, now it was fitt they ſhould gyve hym Authoritie, and, therewithall, he tooke up one of the Bedels Staves, which laye upon a Stoole before hym, and delyvered it [1] to *virgam* or *ſimbolum authoritatis.* He ſayde, there was wrytten about the rounde Ball of it, two woords, which comprehended the effecte of his charge, *Scientia, Mores*; whereupon he brieflie dilated, how his L. was to mayntaine Learning, and to puniſhe Diſorders, and ſo delyvered the Staff unto hym: which done, he drewe towards an ende. He gave his L. great thanks, for acceptance of the Degree and Office, and

1. Sic, cum lineola, in Amici Apographo.

pro-

pronouncinge hym the High Chancellour of Oxford, he fynished his Oration.

My Lord looked not for such Solemnitie, but seing howe the Case stoode, he framed hymselfe to answere the effecte of all that had been said. His Speache was in Englyshe, and he beganne with debasynge himselfe, howe he was unlerned, and nothing worthie of the great Commendation or Credit, which they had mentioned and bestowed upon hym: notwithstandinge he rendred most hartie thanks to the whole Universitie, for their great good wyll and favour towards hym, and to every one of theim whoe were present, for the great paynes and kyndnes shewed by so lerned and grave a discourse of Speach; and promised, that what he wanted in respect of Abilitie, he woold supplie by the imployment of all his Authoritie, to doe theim good, and by his good will and favour towards theim. He signified, that if there were any lett herein, it should procede rather from ignorance of their State, then of any want in hym. Here he beganne to take alredy like a Chancellour upon hym, and sayd he could not choose, but with greiff declare unto theim, that, if reports were trewe, their Universitie was fallen veray greatly, thorough many great abuses, from the olde and honorable reputation, which heretofore it hath had. His L. mentioned, how Colledgs made havocke, and decayed their auntient Revenues, as though they imagined, ther should never any men of their deserts succede: then, howe ther was great contempte amongyst theim, in the Bachilers of Divinitie of the Doctors; of the Masters of Arte of the Bachilers of Divinitie; in the Bachilers of the Masters of Arte; in the Schollers of the Bachilers, and therby (the abuse being knowen) in the Commonwealth, when they came abrode, almost of theim all in generall. Howe in his tyme

tyme there was noe ſuch abuſe, howe every man was knowen by his Habite appropriated unto his Degree &c. Howe he underſtoode of manye other diſorders, not for there to be mentioned. All which Enormities he proteſted, that ſyth they had layed that charge upon hym, he thought hymſelfe in conſcience bound to ſee redreſſed. He deſired theim to let hym knowe from tyme to tyme, what abuſes beganne to growe amongſt theim, aſſuring theim, that as he would be moſt carefull to encourage, defende, and preferre the good and diligent Student, ſo he would be ſevere to the contrarye: hopynge, that allthough therbye he ſhould offende ſome, yet the beſt ſorte would accepte his dealyng therin in veraye good parte. He ſhewed, that the quiet Eſtate of the whole Realme did greatlye depende upon the good Goverment of the Univerſities. This was amplifyed, to the ende his L. might conclude, that her Majeſtie having made hym a Man of State, wherby he founde divers Inconveniences of owr Univerſities factions, and they now having choſen hym their Chancellour, he might, with the better approbation, be carefull for their good Reformation.

In the ende he redelyvered to the Vicechancellour, even in the ſame Termes, the Keys to his Fayth; the Booke for his Inſtruction in the Execution of Juſtice; the Seales to his Diſcretion; and the Staff, as an Enſigne of his Authoritie.

Then foraſmuch as he had delyvered all back againe, which he had receyved, ſaving the Letters Patent of his Office, he deſiered theim, that he might have a Copie of their Statutes, and farther Information from theim hereafter, upon a generall Conſultation to be had amongſt theim the Heads and Maſters of ſuch Imperfections, Diſorders, and Declynations, as they ſhould fynde

fynde to have drawne theim from their auntient, laudable, and floriſhing Eſtate. And ſo, with many thanks and divers promiſes, howe, notwithſtandinge his great troubles, by reaſon he was L. Chancellour, he would accommodate hymſelfe unto their affayres, he made an ende of his Speache unto theim, and bid theim all verye lovinglie Farewell.

R. Bancroft.

"This is entred" (ſaith my learned Friend) "upon "one of our Regiſter Books [*inter Archiva Acad. Cant.*] "being, as I preſume, a Copy of Dr. Bancroft's account, "then Chaplain to Sir Chriſtopher Hatton. I ought to "make ſome Apology for the Chancellor's receiving your "learned Body, in ſo rough a manner, very different "from that made uſe of by Archbiſhop Bancroft upon "the like occaſion, which, I think, I ſent [1] you.

"If it will afford you ſome ſhort Entertainment at "your leiſure minutes, I ſhall be very glad. What is "wanting in it, will be made up by the agreeable Con-"verſation of the worthy Bearer . . . . . whome I "was unwilling to part with, without ſending my ſer-"vice and reſpects to you.

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1. It was ſent to me, and I have ſubjoyned it to this Account.

Num.

Num. IX. Vide Præf. §. 11.

The Order of Oxford in chuſing their Chancellour the Archebuſhop [1] April 8. 1608.

AS they then in one of their [Speeches declared] he was choſen by the whole Bodye of the Univerſitie at Oxforde, and becauſe, by the Statutes, he muſt be a Maſter of Arts of their Univerſitie, and noe Maſter of Artes can be created without a Congregation, they continued ther Congregation from Oxford to Lambeth, whether there came a 130. Doctors Regents and Non-Regents, or therabouts, with 6. Beadles and 2. Proctors.

They weare at Lambeth had into the Wardrope, where every man accordinge to his Degree put on his Habitt, being 36. Doctors in Scarlett not Copes but Gownes, ther Whoodes turned, and ſo Regents and Non-Regents they paſſed through the great Chamber in due courſe by two and two, and comynge to the Preſence Chamber, the Doctors on eyther ſide weare placed on formes, and next the Regents and Non-Regents, *&c.*

The Procturs weare placed uppermoſt, towards one ſide, and behinde them the Vicech. ſtandinge upon the other ſide, the L.A. in his Chaire.

One of the Oxford Doctors tooke the L. A. up, and preſented him to the Vicech. and Procturs, to be incor-

1. We are told by others, that Thomas Sackvile Earl of Dorſet dyed the 19. Apr. 1608. and that Dr. Rich. Bancroft, Archbiſhop of Canterbury, ſucceeded him in the Chancellourſhip of the Univ. of Oxon. on the 22. of the ſame month. See *Hiſt. & Antiq. Univ. Oxon.* l. II. p. 433 and *Athenæ & Faſti Oxon.* Vol. I. col. 297, and 801. See alſo Milles's *Catalogue of Honor*, p. 412. *Camdeni Annales R. Jac.* ſub an. 1608. and *Dugdale's Baronage*, Tome III. pag. 402.

porated Doctor in Oxford, where now ſtandinge, *In verba Honoris* he was admitted, *Quatenus non contrariantur*; which done, the L. A. ſatte down in his Chaire.

Dr. King then Vicech. or Deputie [Vicechancellour made] an Oration, wherin firſt he bewayled the loſſe of the old Chancellour, next he entred into commending the new, uſinge many Inducements, that thoughe my L. was of Cambridge, he ſhould now thinke wheare he was, and in what place. When he was in Cambridge, it was fit, ſhe being his Mother, he ſhould with all love and reverence (as he did) carye himſelf towards her: but now his love ſhould be equall towardes both, with divers other Speeches of like ſorte.

In the end of his Orat. he delivered his Patent ſealed, which was reade verie harſhlie by the Senior Proctor. He delivered the Seales of the Univerſitie, the Keyes, and Procturs Bookes, with the Beadle Staves: applying everie thing to ſome poynte in Goverment, the Seales to Stabilitie, the Keyes to Secrecie, the Bookes to Knowledge, and the Staves to Authoritie.

My Lord began ſaying unpremeditated, and it ſeamed ſo, becauſe he maid anſwere to divers thinges, which before Dr. King had delivered in his Oration. As, firſt, the remembrance of the old Chancellour, and the manner of his death, he being preſent: even now about to ſpeake, he was aſtoniſhed.

My L. gave them thankes, and promiſed moſt larglie unto them, and at everie promiſe ther was maid by them all a Congie.

My Lord aſſured them, whatſoever he could, by himſelf, the King, or his Friends, whatſoever it was, *totum veſtrum*: yet in the end he ſayd withall, he muſt not be unnaturall to Cambridge, but ſo equally favour both, that he hooped he ſhould diſpleaſe neyther.

It

It was told the King, that they purpoſed to chuſe him Chancellour, wherupon the King ſent to my L. incourageinge him; to whome my Lord anſwered, he was to weake for ſuch a burthen: to whome the King gratiouſlie promiſed, he would ſupporte him.

My Lord, alſo, tould them, though they ſhewed ther love in chuſing him, yet the policie was ſmall, for they had him alreadie aſſuredlie for them. It had bene good to have choſen ſome other, and giving them thankes, reſtored everie one to his place and rightes therunto belonging.

They, laſtlie, intreated my Lord, that he would be pleaſed to take the Oath of Supremacy, which reading out of writinge he did. All being ended, he ſaluted the Oxford men by the handes verie kindlie, and had them into a Gallerie to a Banquett 27. Yeardes longe, as my L. Followers reported.

"This" (ſaith my Friend) "was taken from Dr. Eden's "MSS. Papers (Maſter of Trin. Hall, and ſome time Bur-"geſs for this Univerſity) many of which were ſpoyl'd "and more loſt, and I had only the gleanings."

Num. X. Vide Præf. §. 11.

The Petition of both th' Univerſities, exhibited to the LL. Treaſurer and Buckhurſt, November 22. 1597. Chancellours of both the Univerſities.

E litteris ejuſdem amici pereruditi.

OUR dueties premiſed unto your good Lordſhipps in moſt humble wiſe. Whereas one Mr. Davies, of the Inner Temple, hath openly, in the lower Houſe of Parliament, uttered ſome Speaches, greatly tendinge to the utter diſcreditt of the Governers and Heads of

Colledges generally of both the Univerſities: we are bolde to preſente unto your Lordſhipps Honourable Conſideration our cauſe of greife, which we have conceived by theſe hard Accuſations, in ſo publique a place, humblye prayinge your Lordſhipps, that by ſuch meanes, as to your Wiſedomes may ſeeme moſt fitt, the ſaid Mr. Davies may be compelled to make ſuch proofe as he can, of all thoſe ſclanderous matters, which he hath informed againſt us: wherein as we ſeeke not to cover any faulte (givinge juſt cauſe of any publique offence) wherewith any one of our place may be juſtly charged, but doe hartely wiſhe that the ſame may be cenſured with all Severity: ſo our humble ſuite is, that neyther this libertie of Speache, uttered to the diſcreditt of ſo many perſons of our place, may have free paſſage, if there be noe juſt cauſe thereof, nor that for the faults of a few (if any ſuch be) a generall Sclander and Infamy may be brought upon all the reſt, wherby we may not onely be leſs regarded of thoſe who are to lyve undre our Goverment, but may greatly feare, that, by colour of theſe ſcandalous Informations, publiſhed againſt us in that place, ſome newe Statute may paſſe, to the generall prejudice of both th' Univerſities, whereof our ſelves being Members would not willingly be thought to give the occaſion of makinge any ſuch Statute. Of all which we nothinge doubtinge, but your Lorſhipps will have Honourable Conſideration, doe humbly commend your good Lordſhipps unto the protection of Allmighty God.

Jo. Jegon Vicecan. Cant.	Tho. Ravis Vicecan. Oxon.
Rob. Some.	Rich. Overdon.
Umph. Tyndall.	Tho. Savile.
Lancelot Andrewes.	Dr. Blinco.
Ric. Clayton.	Dr. Singleton.
	Dr. Bevens.

" This

"This is contain'd" (ſaith my Friend) "in a colle-
"ction of Letters and other public Inſtruments, that paſst
"during the ſeverall years of Dr. Jegon's Vicechancel-
"lorſhip, lodg'd amongſt the Archives of the Univer-
"ſity. Had other Vicechancellors done the like, they
"would have been of great uſe in the Hiſtory of the
"Univerſity. I do not know, whether he be exact in
"the names of your Heads. His placing the Cambridge
"Heads before Oxford, is a thing in courſe. No doubt
"it is otherwiſe in the Copy exhibited by your Heads."

Num. XI.

THE Perſon referr'd to by Dr. Hutten (in p. 281.) under the Title of A. M. is Anthony Munday, or Mundy, the ſame who continued Stowe's Survey, and writ a *Breif Chronicle from the Creation to this time. Lond.* 1611. 8°. and ſome other Things, among which muſt not be forgot that very ſcarce Thing of his intit. *A Diſcoverie of Edmund Campion, and his Confederates, their moſt horrible and traiterous practiſes, againſt her Majeſties moſt Royall Perſon and the Realme.*

Wherein may be ſeene how thorowe the whole courſe of their Araignement they were notably convicted of every Cauſe.

Whereto is added, the Execution of Edmund Campion, Raphe Sherwin, and Alexander Brian, Executed at Tiborne the 1. *of December.*

Publiſhed by A. M. ſometime the Popes Scholler, allowed in the Seminarie at Roome amongſt them: A Diſcourſe needfull to be read of every man, to beware how they deale with ſuch ſecret Seducers.

Seene, and allowed.

Im-

Imprinted at London for Edwarde White, dwelling at the little north doore of Paules, at the Signe of the Gunne, the 29. of Janua.

1582. [In 12mo.]

I have given the Title of this Book at large for the ſake of the curious, as it was ſent me by my before mentioned learned Friend, the Reverend Mr. Thomas Baker B. D. of St. John's Colledge in Cambridge, who found it in their Colledge Library. It is dedicated to the Rt. Hon̄ Sir Thomas Bromeley Knight, Lord Chanceller of England: William Lord Burleigh, and Lorde Treaſorer, Robert Earle of Leiceſter *&c.* by *A. Munday.*

With an Epiſtle to the Reader *&c.* by *A. Munday.*

As ſoon as this Book was publiſhed, it gave great offence to the Roman Catholicks, and thereupon came out a little Book intit. **A true Report of the death and martyrdome of M. Campion Jeſuite and Preiſte, and M. Sherwin, and M. Bryan Preiſtes, at Tiborne the firſt of December 1581. Obſerved and written by a Catholike Preiſt, which was preſent therat. Wherunto is annexid certayne verſes made by ſundrie perſons.** It conſiſts of three ſheets and a quarter in 8vo. Neither the name of the Place where, nor the year when, printed, is added. It is printed in the black Letter, and is ſo very ſcarce, that Mr. Wood tells us in Vol. I. of *Ath. Oxon.* col. 166. that he ſought after it ſeveral years in vain. It was lent to me lately by a very worthy Friend in the Country, where I met with it as I was rambling about in Queſt of Curioſities. The Author tells us, that this Book was chiefly occaſion'd by, **An Aduertiſement and defence for truth againſt her backbyters, and ſpecially againſt the whiſpering fauorers and colorers of Campions, and the reſt of his con-**

confederates treasons, which he calls a notable and most infamous libel. At the end is, A caueat to the reader touching A. M. his discouery, which Discouery was no other than A Discovery of M. Campions and his confederates treasons, which I have accounted for at large above, and is the same (as this Author observes) in effect and substance with the before mentioned Advertisement. In this Caveat we are told, that Munday was first a stage Player, after an aprentise, which tyme he wel serued with deceauing of his master, then wandring towardes Italy, by his owne report became a cosener in his Journey. Comming to Rome, in his short abode there, was charitably relieued, but neuer admitted in the Seminary, as he pleseth to lye in the title of his booke, and being wery of well doing, returned home to his first vomite, and was hist from his stage for his folly. Being therby discouraged, he set forth a balet against playes, tho' (o constant youth) he afterwards began again to ruffle upon the stage. I omit (continues this Author) among other places his behaviour in Barbican with his good mistres, and mother. Two things howeber must not be pass'd over of this boyes infelicitie two several wayes of late notorious. First he writing upon the death of Everard Haunse, was immediately controled and disproved by one of his owne hatche. and shortely after seting forth the aprehension [1] of M. Campion, was disproued by George (I was about to saye) Judas Eliot, who writing against him, proued that those things he did were for very lucers sake only, and not for the truthe, al-

1. This, I presume, is the same Book with that which Mr. Baker mentions to me in these words: *There is likewise*, A Breef Discourse of the taking of Edmund Campion and divers other Papists in Barkeshire &c. Gathered by A. M.

though

thogh he himſelf be a perſon of the ſame predicament, of whom I muſte ſay, that if felony be honeſti, then he may for his behaviore be taken for a laweful witnes againſte ſo good men. Thus this Author, who, perhaps, may be thought by ſome as malicious, as the Author of the following verſes, which I found, many years agoe, written in a ſpare Leaf (in a Hand of about the time of Queen Eliz.) at the end of a MS. *in Bibl. Bodl.* called *The Pricke of Conſcience*:

The grave counſell of Graveſend bazge
Gevethe Jhon Daye a pzivylege large
To put this in prynt for his gaynes
Becauſe in the Legend of lyes he takethe paynes
Commandinge other upon payne of Slavery
That none prynt this but Jhon Daye the pryntez of
[Fore his knavery.

Num. XII. See p. 375.

E MS. penes Editorem.

Notes concerning the Foundation of Merton Colledge, and St. John Baptiſt's Church.

Memorandum,

I. THAT Merton College was Founded firſt by Walter of Merton at Meandon, or Maldon, in Surrey, *an.* 1264. in the Reign of Hen. 3. probably becauſe the Univerſity of Oxford was then like to come to ruin, thro' the Scholars deſerting it, and taking part with the Rebells at Northampton againſt the King.

II. That afterwards, upon Return of the Scholars to Oxford, he tranſlated his College to this Univerſity, placing

placing it where it now ſtands, and annexing certain Tenements to it, *viz.* one on the Weſt ſide of St. John Baptiſt's Church, which he bought of the Abbey of Reading, to which the Advowſon of the ſaid Church belong'd, and three others on the Eaſt ſide, which he bought of the Priory of St. Frideſwide, of James the Son of Maſter Moſſey (a Jew of London) and Rob. Flixthorpe. All which Tenements made the Front of the College, and were in St. John's Pariſh.

III. As to the Church of St. John Baptiſt, it was of an ancient Erection, and belong'd at firſt to the Abbey of Reading, who, for the great reſpect they bore to Walter of Merton, and his Foundation carrying on at Oxford, granted it to him *An. D.* 1265. together with a Plot of Ground, belonging to the Tenement aboveſaid, on the Weſt ſide of the Church. So that being thus given, it was confirm'd to him and his Aſſigns by King Hen. 3. to the end that his Scholars might celebrate Divine Service therein. Afterwards, in the year 1292. it was appropriated by Oliver Biſhop of Linc. to the Scholars of Merton College, and alſo made a Collegiate Pariſh Church, which to this day ſo continueth, being from that time ſtiled in ancient Evidences (which are repoſited in the Treaſury of the College) *Eccleſia Parochialis Sancti Joannis de Merton*, in others *Eccleſia S. Joannis de Merton* and *de Merton-Hall*. So that from that time all the Parochial Care was tranſlated to them, and they were obliged to find a Chaplain (they having then a Chapell, on the South ſide of the College, dedicated to the Virgin Mary) to perform the Offices which were done before by the Rector.

IV. This Church in proceſs of time coming to ruin, or being rather too little to contain the number of Students and Pariſhioners, 'twas pull'd down, and on the ſame

Place was erected the preſent Church, which is a comely and decent Building, conſiſting of a fair Choir or Chancell, with an outward Church, and a ſtately well built Tower; half of which Church, containing the North Iſle, was allotted for the Pariſh to burie their deceaſed. After 'twas quite finiſhed, 'twas rededicated to the ſame Saint as before, *An. D.* 1424. in the Reign of Hen. 6. and at the ſame time was made a Deſcription of the Pariſh, and an Account taken of the Number of Houſes therein, moſt of which were Halls belonging to Scholars, which have been ſince totally deſtroy'd. But yet from their Names, mentioned in the Records to be ſeen in the College, it appears, that the Pariſh was much larger than 'tis at preſent; as, perhaps, may be alſo gather'd from a very old Map done in Wood, which was formerly in Mr. Ant. à Wood's Cuſtody, as I have been ſeveral times inform'd by the learned Mr. Dodwell, to whom Mr. Wood had often ſhewed it.

V. For farther Particulars relating to this Pariſh, muſt be conſulted Mr. Wyrley's Book of the Priory of Frideſwide, the *Monaſticon Anglicanum*, the Papers in Merton and Chriſt-Church Colleges, and thoſe left by Mr. Wood at his death to the Univerſity.

THO. HEARNE 1703.

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Operum noſtrorum hactenus impreſſorum Catalogus.

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in finem multa ex optimæ notæ libris collegeram. At quo minus pergerem impediit Puffendorfii Introductionis verſio Anglicana, quæ ab eo ſeculo exordium ducit quo deſinit volumen ſecundum, & ad noſtra uſque tempora ſerie continua hiſtoriam deducit.

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ption lately found near Bathe. Oxon. è Th. Sheld. 1710. 8vo.

XIV. *The Itinerary of John Leland the Antiquary, in* IX. *Volumes* 8vo. *Publiſhed from the Original MSS. and other authentick Copies.* Oxon. è Th. Sheld. 1710, 1711, 1712. NB. *This Work, which is very ſcarce, there having been only an hundred and twenty Copies printed,* viz. 12. *in fine, and* 108. *in ordinary, Paper, is adorned with divers curious Diſcourſes and Obſervations, partly written by the Publiſher himſelf, and partly by others.*

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XVI. Joannis Lelandi Antiquarii de rebus Britannicis Collectanea. Ex Autographis deſcripſi edidique. Quin & Appendicem ſubjeci, totumque opus (in VI. Volumina diſtributum) notis & indice adornavi. Oxon. è Th. Sheld. 1715. 8vo. Non plura quam centum quinquaginta ſex exemplaria imprimenda curavimus.

XVII. Acta Apoſtolorum Græco-Latine, litteris majuſculis. E Codice Laudiano, characteribus uncialibus exarato, & in Bibliotheca Bodlejana adſervato, deſcripſi edidique. Symbolum etiam Apoſtolorum ex eodem Codice ſubjunxi. Oxon. è. Th. Sheld. 1715. 8vo. Centum viginti duntaxat exemplaria excudimus.

XVIII. Joannis Roſſi Antiquarii Warwicenſis Hiſtoria Regum Angliæ. E Codice MS. in Bibliotheca Bodlejana deſcripſi, notiſque & indice adornavi. Accedit Joannis Lelandi Antiquarii Nænia in mortem Henrici Duddelegi Equitis;

Equitis; cui præfigitur Teſtimonium de Lelando amplum & præclarum, hactenus ineditum. Oxon. è Th. Sheld. 1716. 8vo. Sexaginta tantummodo excuſa ſunt exemplaria.

XIX. Titi Livii Foro-Julienſis Vita Henrici quinti, regis Angliæ. Accedit Sylloge Epiſtolarum, à variis Angliæ Principibus ſcriptarum. E Codicibus calamo exaratis deſcripſi edidique. Appendicem etiam Notaſque ſubjeci. Oxon. è Th. Sheld. 1716. 8vo.

XX. Aluredi Beverlacenſis Annales, ſive Hiſtoria de Geſtis regum Britanniæ, libris IX. E Codice pervetuſto, calamo exarato, in Bibliotheca Viri clariſſimi, Thomæ Rawlinſoni, Armigeri, deſcripſi edidique. Quin & Præfatione, Notis atque Indice illuſtravi. Oxon. è Th. Sheld. 1716. 8vo. Centum quadraginta octo ſolummodo exemplaria ſunt impreſſa.

XXI. Guilielmi Roperi Vita D. Thomæ Mori equitis aurati, lingua Anglicana contexta. Accedunt, Mori Epiſtola de Scholaſticis quibuſdam Trojanos ſeſe appellantibus; Academiæ Oxonienſis Epiſtolæ & Orationes aliquammultæ; Anonymi Chronicon Godſtovianum; & feneſtrarum depictarum eccleſiæ Parochialis de Fairford in agro Gloceſtrienſi Explicatio. E Codicibus vetuſtis deſcripſi edidique, Notiſque etiam adornavi. A.D. 1716. 8vo. Neque hujus quidem libri plura quam centum quadraginta octo exemplaria ſunt excuſa.

XXII. Guilielmi Camdeni Annales Rerum Anglicarum & Hibernicarum regnante Elizabetha. Tribus Voluminibus comprehenſi. E Codice præclaro Smithiano, propria Auctoris manu correcto, multiſque magni momenti Additionibus locupletato, erui edidique, aliumque inſuper Codicem è Bibliotheca Rawlinſoniana adhibui. A.D. 1717. 8vo. Præf. p. xxv. l. 17. pro *preces immortales* lege *grates immortales*.

XXIII.

XXIII. Guilielmi Neubrigenſis Hiſtoria ſive Chronica rerum Anglicarum, libris quinque. E Codice MS. pervetuſto in bibliotheca prænobilis Domini Dni. Thomæ Sebright, Baronetti, uberrimis additionibus locupletata, longeque emendatius quam antehac edita. In hac Editione præter Joannis Picardi Annotationes, meas etiam Notas qualeſcunque & Spicilegium ſubjeci. Quinetiam accedunt Homiliæ tres eidem Guilielmo à Viris eruditis adſcriptæ, partim è Codice præclaro antedicto, partim è Codice antiquo Lambethano nunc primùm editæ. Oxonii, è Theatro Sheldoniano, 1719. 8vo.

XXIV. Thomæ Sprotti Chronica. E Codice antiquo MSto. in Bibliotheca prænobilis Adoleſcentis Dni. Edvardi Dering, de Surrenden Dering in Agro Cantiano, Baronetti, deſcripſi edidique. Quin & alia quædam Opuſcula, è Codicibus MSStis. authenticis à meipſo itidem deſcripta, ſubjeci. Oxon. è Th. Sheld. 1719. 8vo.

XXV. *A Collection of Curious Diſcourſes, written by eminent Antiquaries upon ſeveral Heads in our Engliſh Antiquities, and now firſt publiſhed chiefly for the uſe and ſervice of the young Nobility and Gentry of England.* Oxon. è Th. Sheld. 1720. 8vo.

XXVI. Textus Roffenſis. Accedunt Profeſſionum antiquorum Angliæ Epiſcoporum Formulæ, de canonica obedientia Archiepiſcopis Cantuarienſibus præſtanda, & Leonardi Hutteni Diſſertatio, Anglice conſcripta, de Antiquitatibus Oxonienſibus. E Codicibus MSS. deſcripſi edidique. Oxon. è Th. Sheld. 1720. 8vo.

F I N I S.

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Post Regum Genealogias. vide: P. 62.

Incipiunt Nomina Pontificum Romanæ Urbis per Ordinem. Fol: 105=106. R.I.

Deinde Nomina Imperatorum. Fol: 107.

Dein. Incipiunt Nomina Epõrum Hie=rosolimæ Urbis Fol: 107. b. R.I.

Deinde surrexerunt post Xti ascensionem Pontifices N. Testamenti: Fol: 108. R.I.

Dein, Nomina Epõrum Alexandriæ Urbis. Fol: 109. R.I.

..... Pontificum Antiochenæ Urbis: Fol: 109. b. R.I.

..... Archiepõrum Eboracensis Ecclie. Fol: 110 R.I.

..... Epõrum Hrofensis Ecclie. Fol: 111 R.I.

..... Orientalium, Australium, & Occidentalium Saxonum. Fol: 111. b.—112. a. R.I.

..... Schisburnensis Ecclie, Wiltunensis, Willensis, Cridiensis, Wicciorum, & Merciorum Ecclie Fol: 112. b.. 113. R.I.

..... Herefordensium, Lindisfarorum, Orientalium Saxonum. Northanhymbrorum Gentis, Eboracensis Ecclie, Haustaldensi, Lindisfarnensium, & Ecclie quæ dicitur Casa candida. Fol: 114.. 116. R.I.

[Habentur multa in sequentibus situ dignissima, id quod in Itinerario Capitis comperis. W. L. 1573.] Hæc in manu recentiori.

Ad finem Catalogi Episcoporum, hæc sequuntur. Fol: 116. b.

Hæc sunt Nomina Viginti quatuor Senissrum Laicum

Larun, Bidea, Kaleka, Maria, Correp, Seroib, Hibas, Abia, Miche, Sania, Thaner, Heamer, Assessor, Chesir, Gibra, Chobos, Techeimer, Ezechiel, Unasib, Machin, Samuhel, Benjamin, Dispar, Amun.

Clemens Alexandrinus, Te igitur Clementissime Pater Gregorias Papa primus, Diesq nostros in tuâ pace.

Alexander Papa primus, Qui pridie quam pateretur. Magnus Leo, supplices te Rogamus omnipotens Deus.

Gregorius Papa 2dus intra quorum nos Consortium Gregorius Papa primus, preceptis salutaribus moniti.

Sergius Papa, Agnus Dei.

Innocentius Papa constituit ut pax daretur.

Hæc sunt nomina Septem Archangelorum Micael, Gabriel, Raphael, Urihel, Barachiel, Raguhel, Pantasaron.

Fol: 117.

Officium Missæ instituit Celestinus Papa.

Telesphorus Papa constituit ut gloria in excelsis Deo. diceretur.

Sixtus Papa addidit Tes. Tes. Tes.

Fol: 118. b. in manu recentiori scriptum Legimus

Cap 30.

Rad' de Ros Prior Reffen' & Conventus ejusdem loci

cori dederunt in mandato ut scriberetur in Magno Rotulo, q. inquisitum est per Simon de Pakshall, & Hen. de Winchentun, & Benedictum de Talevera & Joseph Aaron præcepto Galfridi fil. Petri Dñi Regis Justic' per loca, qua Judei inhabitant, & per ipsos Judeos, q. predicti Prior & Conventus in nullo tenebantur ad aliq. reddendum alicui Judeo, nec pro se, nec pro aliquo Priore, qui præceperit predict' Priorem eo die, quo hæc scripta fuerunt, videlicet die sancti Benedicti in mense Martij anni hujus Rotuli, anno xc Regni Regis Ricardi.

Post hæc sequitur in manu moderniori (ut ivdo Guli Lambardi)

Hæc pars libri prior folia habet 118. numero, posterior vero totidem, duobus demptis. WL.

(#) P. 139. Primum ejusdem Civitatis Epūs incipit operari in Orientali brachio primam peram de terra. deinde tres Virgatas planeas ponere, & tres sulivas, id est, tres magnas trabes supponere. Et hoc facit de Borcstealle, & de Cyclestana, & de Greendesberia, & de Stoche. Postea secunda Pera pertinet ad Gillingeham, & Cotham, & unam Virgatam planeas ponere, & III sulivas supponere. Deinde tertia pera pertinet iterum ad Epum Civitatis ejusdem, & duas Virgatas, & dimidiā planeas ponere, & III sulivas supponere. & hoc fiet de Hallingis, & de Grotescliva, & de Mealling-gis, & de Suthfleotes, & de Stanes & de Pinendene, & de Salcheham. Postea quarta Pera pertinet ad Regem, & tres, & dimidiam Virgatam planeas ponere & III Sulivas

:vas supponere. Hoc debet fieri de Ailis forda
& de toto illo Cesto, q^d ad illud Monerium pertinet
& de super Montaneis, & de Aclea, & de Ufenbylle,
& de Smalaland, & de Cufintuna, & de Dudeslaud,
et de Gillardes Lande, & de Wldeham, & de Burhham
& de Adeste, & de Horstesa, & de Gearnlega, & de
Gerstape, & de Heanharsta, & de Hathdune. Deinde
quinta Pera est Archiepi IIII. Virgatas Plancas ponere
& tres Sulivas summittere. & hoc debet fieri de
Wrotham, & de Maidestana, & de Oteringaberiga, &
de Retlasteda, & de duobus Peccham, & de Hæselhobe
de Mereuuirtha, & de Lilleburna, & de Suuanatuna, &
de Offham, & de Dictune, & de Westerham. Postea Sex-
:ta Pera debet fieri de Holingeburne, & de toto illo
Cesto, quæ ad hoc pertinet IIII^or Virgatas plancas pone-
:re, & tres Sulivas summittere. Deinde nona Pera
quæ ultima est in Occidentali brachio est iterum
Archiepi. IIII^or Virgatas plancas ponere, & tres Suli-
:vas summittere. & hoc debet fieri de Northfleta, & de
Cliva, & de Heakham, & de Denituna, & de Melatuna, &
de Hludesduna, & de Mespetham, & de Snodilanda, &
de Berlinges, & de Pedlesuurtha, & de omnibus illis
Hominibus, qui manent in illa valle. Et sciendum est
q^d omnes illæ Sulivæ, quæ in ponte illo ponentur
tantæ grossitudinis debent esse, ut bene possint sus-
:tinere omnia gravia pondera super jacentium
Plancarum, & omnium ~~desuper~~ de super per tran-
:seuntium rerum.

Fol: 166. vid: P: 139 & 140.

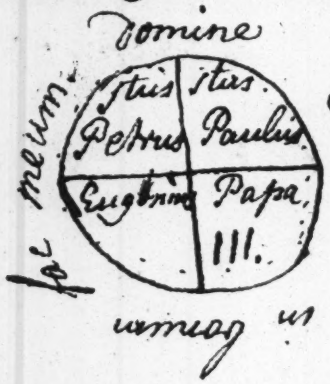
tam presentibus quam futuris, regularem vitam profes-
sis in perpetuam. Ad hoc Universalis Eccliæ nobis a Pro-
=visore omnium bonorum Deo commissa, ut religiosas
diligamus personas, & bene placentem Deo Religionem
studeamus modis omnibus propagare. Neq enim Deo
gratus aliquando famulatus impenditur, nisi ex Cari-
=tatis radice procedente a puritate Religionis conse-
=cratur. Oportet igitur omnes Xpi Fidei amatores
religionem diligere, & loca venerabilia cum ipsis per-
=sonis divino servitio mancipatis attentius confovere,
ut nullis pravorum hominum inquietentur moles-
=tiis, vel importunis angarijs fatigenter. Quapropter &c
*. P. 208. permansant. Concessionem autem vobis ratio-
=biliter factam ab Ernulfo bone memorie Epō vestro de
Sino dalibus denarijs, & Scripti ejus pagina confir-
=matam, ratam esse consemus. Preterea concordiam, quæ
inter vos, & venerabilem Fratrem [Fol: 207. nostrum Aseli-
=num Epūm vestrum per prefatum Theodbaldum Cantu-
=arion' Archiepūm de Sambetha, Ludintuna & quibus-
=dam alijs possessionibus, & canonice facta, ratam &
firmam esse decernimus. præpositur: &c.
*. P. 209. Decernimus ergo ut nulli omnino homini lice-
=at prefatum Locum temere perturbare, aut ejus posses-
=siones auferre, vel ablatas retinere, minuere, seu qui-
=buslibet vexationib? fatigare. Sed omnia integra
conserventur eorum quorum gubernatione & sustentati-
=one concessa sunt usib? omnimodis profutura. Salva
Sedis Apostolicæ Auctoritate, & Diocesa nōrū Epōrum,
canonica justitia, & reverentia. Si qua igitur in futu-
=rum Ecclesiastica Secularisve Persona hujus nostræ
Constitutionis paginam Sciens contra eam temere veni-
=re temptaverit: Secundo, tertiove commonita, si non
reatum suum congrua satisfactione correxerit, potesta-
=lis

:tis, honoris q sui dignitate careat, ream q se
divino judicio existere de perpetrata iniquitate
cognoscat, et a sacratissimo Corpore, & Sanguine Dei, &
Domini Redemptoris nostri Jesu Christi aliena fiat,
atq districtæ ultioni subjaceat,

Cunctis autem servantibus, si
pax Domini nostri Jesu Xti Fructum bonæ
actionis percipiant, & apud districtum Judicem præmia
æterna pacis inveniant.

℣. P. 209.

✠ Ego Albericus Hostiensis Epūs.
✠ Ego Ymarus Tusculanus Epūs.
✠ Ego Odo. Diac. Card. Sti Gregorij ad velum aureum.
✠ Ego Guido Diac. Card. Sanctor' Cosme & Damiani
✠ Ego Octavianus Diac: Card. Sti Nicolai in Carcere Tulliani
✠ Ego Gregorius Diac: Card. Sti Angeli.
✠ Ego Berardus Diac: Card. Stæ Rom: Eccliæ.
✠ Ego Guido Diac: Card. S. Mariæ in Porticu.
✠ Ego. S. S. Presbyt. Cardin. tit. Calixti.
[✠ Ego Guido. Presb. Card. tit. Crisogoni [Fol: 208.
Ego Gilbertus indignus S. Sanctæ Rom: Eccliæ.
Ego Guido Presb. Card: tit. Sanctor': Laure & D.
Ego Bernardus Presb: Card: tit: S. Clementis
Ego Jordanus. Presb: Card: tit. Stæ Susannæ.



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